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CHARACTER DEVELOPMENT THROUGH RELIGIOUS AND MORAL EDUCATION IN THE PUBLIC SCHOOLS OF THE UNITED STATES

By

HENRY LESTER SMITH
ROBERT STEWART McELHINNEY
and
GEORGE RENWICK STEELE

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Foreword

THIS bulletin is the third of a series of studies on the general subject of religious and moral education in the public schools. The first bulletin presented the Old World historical background of religious and moral education in schools. The second was a brief survey of the moral and religious education being given in the different countries of the world exclusive of the United States of America. This third bulletin of the series treats of character development in the schools of the United States through religious and moral education.

The original plan of the authors was to include in the third bulletin, besides a review of the present programs of religious and moral education in the United States, a carefully worked out suggested program for such education. However, it seemed wise to deviate from this plan somewhat and to leave the suggested program for a bulletin to be published at some later date.

The keen present-day interest in character development and the wide extent of the work demand and merit a separate bulletin on the subject. It has been the desire of the authors to bring to light more clearly the close relationship that exists, both of necessity and in actual practice, between the development of character and religious and moral instruction.

In dealing with this all-important and somewhat controversial subject, it has been the intention of the authors to eliminate as far as possible any personal opinion or bias and to present impartially both the actual work being done and also the current opinion as to the work itself and as to the methods and possibilities of the work.

In the carrying out of the task, the authors have relied almost exclusively on the material contained in the Indiana University Library, although some use was made of questionnaires and private letters.

The authors wish to express their gratitude to the many who have contributed in different ways to the publishing of the bulletin. We wish to thank especially the Library staff, who at all times have coöperated in the gathering of material, and Miss Kathleen Dugdale and her assistants in the Bureau of Coöperative Research, who have carefully and efficiently edited the entire work.

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I. INTRODUCTION

THE proper development of youth has always been one of the chief interests of humanity. The best methods of training youth and the goals or ideals which should be set before youth have been important and difficult perennial questions.

We should like to think, as some others do, that the goal of education has always been character. We should like to believe that educators throughout the ages and in all countries have felt that above all other desirable ends and attainments stands a highly developed personality—a beautiful moral character. But the history of education fails to furnish an adequate basis for this belief. In fact some of the most efficient systems of education in ancient and modern times have failed to see character as a goal. For example, in ancient Sparta, Rome, and Persia, though training was given in morals and religion, the primary purpose of their training was that of making invincible warriors.[1]

At the present time the idea of character as the ultimate educational goal is not at all universal, for wherever the philosophy and practice of totalitarianism prevails, character is not in itself a goal but rather a means to an end; individual character is of worth only as it is of practical value to the state. The evidence is only too clear that the idea of character as education's goal has never been universally accepted.

The United States, since it was founded by colonists who were decidedly religious, went as far perhaps as any other country in accepting character as a goal. The history of schools in the United States shows that from the very beginning the people were interested in the religious and moral development of youth, and therefore in character development. For many years the influence of the church was felt in all educational work. It seems clear that there was determined effort to teach every child the fundamentals of religion and to train him in the principles of moral conduct.

Although for many years there were few attempts made in some colonies to provide schools for all the different ages, especially for the younger children, nevertheless the three types of schools which were founded—the "Dame" or private home school; the common, or "Three R" school; and the "Latin-Grammar" school—all had as one of their purposes the gaining of ability to read and understand the principles of religion.[2] The earliest textbook for children was the *Horn-Book*, which was merely a flat piece of wood covered with a printed page, protected by a thin sheet of transparent horn. It contained the alphabet and the Lord's Prayer. Another book used widely in Colonial times was the *New England Primer*, which had a great influence upon the character

[1] Wilkins, A. S., *National Education in Greece in the Fourth Century before Christ*, p. 41; Williams, S. G., *History of American Education*, pp. 79, 188.

[2] Brown, A. A., *A History of Religious Education in Recent Times*, pp. 36-40.

of every school child. It contained the alphabet, easy words, the Lord's Prayer, the Apostle's Creed, and prayers for children, including "Now I lay me down to sleep."

All these facts would indicate that our forefathers in America had in mind the development of a religious and moral character as the chief goal in all their educational work.

In later years, during the nineteenth century, there came a gradual separation of church and state in the work of education. As the state gradually took over the task of providing public schools for all children, the church's influence became less noticeable. Religion was slowly but surely losing its place in the school curriculum. The Bible was no longer used as a text and was less often read even in the opening exercises of schools. If character was a goal of education during this period it was to be reached without much help from religion, and without much effort on the part of teachers.

Since the beginning of the twentieth century there has been a gradual reawakening of interest in character education. Several factors have helped in bringing this about. One of these is the type of social ideas which has come to the front rapidly in recent years. There is scarcely a book or magazine which does not seriously consider ways of improving social life. Writers in all fields seem to feel a responsibility in the remaking of the social order. Even specialists whose work does not seem directly concerned with humanity's problems endeavor to tie up their contributions in some way to the general social welfare.

The more informed people become on social questions, the more they come to realize that all problems of our human society are ultimately and essentially problems of character; all are ethical problems having in them the elements of right and wrong or presenting opportunities for right or wrong decisions. It follows, then, that the decisions made with respect to these problems and the solutions found for them depend upon character and eventuate in character.

Our educators, both administrators and teachers, have been among the first to catch a vision of the possibilities in character training. They have been real pioneers in research and experiments along character education lines. Within the last ten years a tremendous impetus has been given to efforts in the schools toward a more thorough understanding of the elements of character and toward a more adequate knowledge of the methods by which character training may be carried on.

Evidence of this interest may be noted in several directions. State, national, and international teachers' organizations have made important contributions to the subject. State departments of public instruction and the United States Office of Education have issued several bulletins and manuals on character training. City school systems in large numbers have worked out plans and issued books or bulletins in an effort to direct teachers in the training of character.

A compendium of information and serviceable teaching material on character training is to be found in the 1932 *Yearbook* of the Department of Superintendence of the National Education Association. The 1932 *Yearbook* of the Department of Classroom Teachers is also on the

subject of character and furnishes a large amount of material helpful to teachers.

For several years the National Education Association has had committees working on the subject of character education. The reports of these committees are valuable additions to our rapidly growing store of material on this subject and give evidence of a sustained interest in the field.

Many noteworthy studies in character have been made in recent years. Research has been carried on in universities and in other institutions in attempting to find the bases of character, the relationship of religious and moral training to character, the best methods of developing character, the best objective tests and measurements of character, and the like. The Iowa Plan, which was considered the best program exhibited in a national contest, contributed much to an understanding of character problems.

Hartshorne and May in their studies of deceit and of self-control have pioneered in an important field. Several studies have been made in the results upon character of such psychological factors as fundamental drives, intelligence, physical and physiological conditions, emotional conditions, age, race, and nationality; and of such social factors as home and family, friends and associates, recreation, travel, religious organizations, and public schools.[3] Since 1925 studies in personality and character have been appearing at the rate of several hundred per year.[4] A selected group of 95 studies is described in the 1932 *Yearbook* of the Department of Superintendence of the National Education Association and is arranged under the headings: moral character, delinquency, personality adjustments, attitudes, sex information, and curriculum.

Society with all its institutions and organizations has need to be deeply concerned with this question of character training, for it is upon character only that society can build a firm foundation. No one institution of society can have a monopoly in this undertaking. The home, the church, the state, the courts, the clubs, community and national youth organizations, all have a part in this important work. They all realize rather fully that they are interdependent and must coöperate. The underlying philosophy of the new Activity Movement is in line with this idea. The basic idea of this philosophy is that the child is an organism which acts as a whole and not by separate parts. Therefore, in all experience and in all learning the "whole child" must be considered. What is learned—i.e., the purposes, the motives, the emotions, the attitudes—all must be thought of together. We cannot confine learning or development to hours of school. Everything the child feels, thinks, or does impinges on his development and must be considered by those who have him in charge. Parents, teachers, and the neighborhood become copartners in the work.[5] Character development then cannot be confined

[3] National Education Association, "Education for Character." *Research Bulletin* 12:41-80, March, 1934; 81-144, May, 1934.

[4] National Education Association, Department of Superintendence, *Tenth Yearbook*, pp. 79-178.

[5] Nebraska Department of Public Instruction, *Courses of Study for Normal Training High Schools; Character Education*, Foreword.

to lessons, hours, days, parts of a curriculum, teachers, or definite places; for character is a composite result of all experiences and relationships.[6]

Though the statements above are true, we have come to realize that out of all society's institutions the school stands first in giving definite thought to, and making general plans for, the training of all the children of the country. Other institutions touch only a small part of the multitudes of boys and girls, while the schools come in contact with practically all. In the last census, 1930, it was shown that of the 98,000,000 people in the United States over ten years of age, only 420,000 were illiterate; of the 38,000,000 between five and twenty years of age, 70 per cent or more than 27,000,000 were in school. Most of the remaining 30 per cent no doubt had been through the grades and many of them through the high school. The school, it appears, is our only institution that is universal, that is equipped, that is sufficiently organized and unified to meet the educational problem, and that has been given so great a proportion of the child's time. More than ever before the schools realize the need to discover the best technique, to employ the best teachers, and to give themselves most earnestly to the task of developing the child into a personality possessed of real character.

The disposition or tendency to turn to the schools as the chief agency for giving character training must not lead, however, to minimizing the efficient work done by other organizations. The most effective work will no doubt be done when the school combines its efforts with the efforts of the home and of the religious society to which the parents of the school children belong.[7] These three institutions all work toward the same ends—a continuous development of character, a persistent vision of a better world, and a deep sense of responsibility for making that better world. In the effort to reach these goals the three institutions realize more than ever that the disintegrating forces which oppose them cannot be overcome by any one institution alone, and, further, that the development of character is a unified process and there must be a parallel and simultaneous growth of all phases.[8]

It will be generally admitted that, in dealing with the youth of today, America is facing one of the most difficult problems of her history. She is engaged in the most stupendous experiment in popular education the world has ever witnessed. How to control the experiment so as to bring about the most desirable results, or, what is still more difficult, to select the most desirable ends, is of grave concern to those in places of leadership and authority. But whatever other ends may be sought in this educational experiment, there is a notable concensus of opinion that the chief end should be to develop a stable character.[9] As an answer

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[6] Redefer, F. L., "The Underlying Philosophy of the Activity Movement." *Educational Outlook* 10:1-7, November, 1935.

[7] Sadler, M. E., *Moral Instruction and Training in School*, p. xxiii; Sherwood, H. N., "Agencies for Character Education." *Religious Education* 22:710-11, September, 1927.

[8] Smith, D. V., "Another of the Builders." *New Century Leader* 36:5, December, 1935.

[9] Massachusetts Department of Education, *Report on Character Education in the Secondary Schools*, Bulletin 16, 1931, pp. 2, 5.

is being sought to the many problems that bear heavily upon the public conscience today, there is developing a conviction that we must inaugurate in our schools a more universal program of character education.

It is true that we have been developing in recent years a most remarkable and most praiseworthy system of public education. We have made great advancement in methods of teaching, in the quality and training of our teachers, in physical equipment, and in the variety of courses offered. We are furnishing our youth with a broad basic type of education unexcelled perhaps anywhere in the world. Even in the elementary schools the pupils get, in addition to the fundamental tool subjects, a splendid cultural training in art, in literature, and in music.

While there is considerable pride in the attainments made in the field of education, many have the feeling that there is something lacking; perhaps the capstone of the educational structure has not been put into place. Perhaps we have been stressing too much the physical and mental side of our educational program and forgetting too much the spiritual side. We have added business courses, commercial courses, manual training, home economics, agricultural courses, and the like. We have lifted the science courses to a high position. But what advance has been made in character education? What new courses are there in ethics or religion or character development? Or what other new methods of approach are there to the problem of character education?

Schoolmen are questioning now whether we have too long labored under a materialistic philosophy and have helped to turn the eyes of youth toward a materialistic goal and also whether we have looked and hoped for a good moral citizenship to develop out of a materialistic atmosphere. But character is a spiritual state and as such cannot be developed when one's eyes are set upon a materialistic goal. It is unfair, however, to say that the schools are alone responsible for this materialistic philosophy. We have come to realize that the community at large is becoming a great influence in the life of the child. The hopeful factor in the whole situation is that so many of our educationists are facing the facts and are ready to give character training a larger place in the curriculum.[10]

In the field of education we do not dare to be satisfied with old methods which fit old conditions but which are not at all adequate for a changed order. Nevertheless, we must recognize that there are certain basic ethical principles which are eternal and which are needful for every age. Education must aid youth in rediscovering and accepting these principles. Its task is to train and guide every student in applying these ageless principles to new problems in order that he may build up an adequate character and may be established in morality.

The use of the term "character development" is justified here in that it covers both moral training and moral instruction. In moral training we seek to make sure that the ideas presented actually produce the

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[10] Brown, F. J., "Character Education—Past and Present." *School and Society* 43: 585-9, May 2, 1936.

corresponding action. We not only tell the pupil what ought to be done, but set the stage with opportunities and see to it that the pupil puts into practice the idea presented. In moral instruction we simply supply the satisfactory ideals and ideas with the hope that they will lead to the proper action.

It is the purpose of the following chapters to seek an adequate definition of character, to show the great need for character development, to face the handicaps that hinder the growth of character, and to point out some of the chief methods and agencies by which the schools may fulfil their mission in the guidance of youth into the best attitudes and habits of morality, and into the highest types of character.

II. DEFINITION OF CHARACTER

DEFINITIONS of character are plentiful and are of wide range. It is not necessary to discuss many of these definitions, but there are certain fundamental statements and certain elements of character which seem to have special significance for character education.

Certain points should stand out rather clearly in any discussion or study of character. Of first consideration is the fact that character is a composite quality of personality and is derived from several important elements. It is woven out of many threads; many types of influence and many forms of experience enter into the warp and woof of this spiritual fabric.

There are some writers who insist that character is to be judged by the inner nature of an individual; others advocate judging by the outward conduct. But it is not a true antithesis to say that character is either what a person is or what he does. We cannot escape the fact that there is constant mutual reaction between the inner nature of man and the external acts of man. Man's actions are built into his character, helping form its very structure; at the same time the character which he has already attained has inspired or initiated certain actions and checked or inhibited many others.

It seems too much of an anomaly to state that character is what one does; for action is not and cannot be essence or quality. It may be a contributing factor in producing essence or it may be a result of the power of a quality, but it is never the quality itself. Character is rather an aggregate of habits, attitudes, and philosophies of life.[1] It is a quality that comes through living and expresses itself in living.

Character appears to be the outgrowth of the whole of man's experience, both inner and outer. It is the resultant, or outcome, of man's reaction to the situations of life—whether these reactions are emotional, intellectual, or volitional. According to Stern it is that element of a man's make-up which, though it may be conditioned by heredity and environment, is nevertheless his own achievement.[2]

As one of the chief elements or qualities of a personality, character has to do with both the predisposition to acts of will and the manifestation of this predisposition in actual behavior. It is the present spiritual status of a personality in thought and conduct. Or it can be said to be the fixed and lasting inner attitude of intentionality plus a disposition toward a certain type of overt voluntary behavior.[3]

As suggested in a recent National Education Association bulletin on the nature of character, there are two ways of defining character in relation to the total personality of an individual. The first limits the field of character to certain important areas of personality. For

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[1] Peters, C. C., "The Potency of Instruction in Character Education." *Journal of Educational Sociology* 7:215, December, 1935.

[2] Stern, W., "On the Nature and Structure of Personality." *Character and Personality* 3:278, June, 1935.

[3] *Ibid.*, p. 276.

example, tendencies to honest or dishonest behavior may be considered a part of character, while tendencies to work accurately or inaccurately may be omitted because not sufficiently crucial with respect to the mores of society.

The second way includes practically all areas of personality. Every action and tendency is significant, though there may be degrees of significance in behavior according to the nature of the situation.[4]

These two ways of setting forth the nature of character hold very close to the method of judging by actions, for tendencies to behavior are largely known through overt acts.

In considering the factors that go into the making of a high type of character, it appears that there are at least four essential elements: a native ability—physical, mental, and spiritual; rich experience; wide knowledge; and deep meditation. Out of these there is constructed a new spiritual essence or substance which is something greater, something more than its component parts. In the essence we call character, formed from its four elements, there are new characteristics in varying degrees or amounts: conviction, stability, right attitudes, optimism, and the will to act rightly. Greater than these there is a characteristic we may call soul-bent, or spirit-set, which is of the highest significance.

Of the many attempts made to analyze and define character, one of the most common and most popular is through the use of so-called character traits. To some writers character appears to be merely the sum total of these different traits. To others, character itself determines whether certain traits shall predominate in life.

When we analyze the life of successful citizens we always find that certain traits are outstanding. These traits may be honesty, fearlessness, and courtesy in one man; and thrift, diligence, and coöperation in another. Some such group of outstanding traits seems to function in every successful man in all his relations with his fellow-men. It seems obvious that when traits are cultivated character is formed. We may even state that certain definite traits, when practiced, tend to develop a definite type of character.

Many lists of traits that go to make up character have been worked out. Some of these have been compiled by individuals, some by groups of teachers, and some by school administrators who have directed research work. Much division of opinion exists as to which traits are most important. We can find almost every trait mentioned in some list which is purportedly a list of important traits.

A bulletin of the Oklahoma Department of Education[5] lists 147 traits, many of which, naturally, are synonymous. From this list, 26 are selected as most important as judged by experienced and successful workers with children. They are as follows:

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[4] National Education Association, "Character for Education." *Research Bulletin* 12:49, March, 1934.

[5] Oklahoma Department of Education, *Character Education; A Hand Book for Teachers*, pp. 23-5.

Accuracy	Good sportsmanship	Modesty	Self-control
Cleanliness	Gratitude	Neatness	Self-reliance
Coöperation	Honesty	Obedience	Sincerity
Courage	Industry	Parental regard	Sympathy
Courtesy	Kindness	Punctuality	Thoroughness
Desire for improvement	Loyalty	Responsibility	Thrift
		Reverence	Tolerance

Another list, which also has 26 traits, was made up by a group of 29 teachers in New York State, working in connection with Syracuse University.[6] The selection is as follows:

Adaptability	Duty	Intelligence	Poise
Ambition	Friendliness	Judgment	Refinement
Chastity	Good citizenship	Justice	Reverence
Cheerfulness	Goodness	Leadership	Self-control
Coöperation	Health	Morality	Self-respect
Courtesy	Heroism	Personal appearance	System
Dependability	Honesty		

A suggested group of character traits for the modern successful business man has been arranged by A. L. Lewis in his book entitled *You*.[7]

Adaptability	Consideration	Enthusiasm	Purpose
Appearance	Constructive criticism	Executive ability	Resourcefulness
Appreciation	Conversational ability	Good judgment	Sensitiveness
Balance	Courtesy	Information	Service
Bearing	Curiosity	Initiative	Show-offs
Bigness	Determination	Interest	Smiles
Cleanliness	Economy	Knowledge	Talk
Common sense	Education	Optimism	Tenacity
Comprehension	Effort	Originality	Tranquility
Concentration		Personality	Work
Confidence			

There have been many attempts at grouping character traits in families, or at classifying them into different types. One of the most helpful of these classifications is that of Stern,[8] who groups all traits under three types: purposive traits, dynamic traits, and structural traits. Under purposive traits are those which have to do with self-preservation and self-improvement. Dynamic traits are those which have to do with the regulating of energy and the control of impulses. Structural traits have reference to the unity of personality—whether there is harmony or conflict.

Character traits have also been grouped into a family of ten in

[6] New York State Department of Education, *Character Building in New York Schools*, p. 52.

[7] Lewis, A. L., *You*, pp. 7-8. Reproduced with the permission of the publishers, The H. M. Rowe Company, Baltimore, Md.

[8] Stern, W., *op. cit.*, p. 276. Printed with permission of the Duke University Press.

the Hutchins' code for children. They are stated in the form of laws and are as follows: the law of health, of self-control, of self-reliance, of reliability, of clean play, of duty, of good-workmanship, of team-work, of kindness, and of loyalty.

Most of the moral codes compiled by schools, trades, business houses, and various organizations center around the character traits which are most applicable to particular work or situations. The Boy Scout Law, with its twelve character traits, is universally known and approved as one of the best comprehensive groupings in use at the present time. The Denver list of thirty traits, the Stephens College code of ten most important traits, and many other lists which might be mentioned have become well known in school circles as good examples of condensing and grouping the best character traits.

None of these different lists or groups of important traits is claimed to be perfect, but all presume to be careful selections. They are all, perhaps, open to criticism, usually from the standpoint of omissions. For instance, in the first list given above, love, which is certainly a basic character trait, is left out[9]; as are also initiative, conscientiousness, forgiveness, and other traits which would appeal to many people as fundamental.

All such lists as have been mentioned or given have served a very useful purpose in bringing to a focus the thinking of leaders as to which traits may profitably be emphasized. They have served as guides to definite attempts at study, and to the formation in youth of good character habits. More than this, they have served to give a clearer comprehension of the meaning of character, by bringing to the attention the traits of greater and more fundamental worth.

Character in popular usage is such a broad term and has so often been used interchangeably with such words as reputation, personality, morality, and even religion, that it is necessary to some extent to delimit these expressions. Breadth of meaning and of usage has resulted in considerable confusion and looseness in thinking and writing. It has been the cause, also, of some opposition to ethical training in schools because to certain people "character" training has meant "religious" training. Some of the distinctions, therefore, between these terms may be of help.

It is not difficult to distinguish between character and reputation. Reputation by its derivation discloses its more definite meaning to be what people think about an individual. Reputation is the public's appraisal of the worth of a person. This appraisal, though generally correct, may at times be wrong because it is based largely on outward conduct and appearance. The old saying concerning the distinction between character and reputation is approximately correct: "Character is what a man is, while reputation is what we think he is."

The difference between character and personality is less easily stated. A few expressions often heard will show the confusion in usage. For example, one speaks of an individual as *being* a fine personality and

[9] Wayland, J. W., *Ethics and Citizenship*, p. 107.

also as *having* a fine personality. One may say too of an individual that he has a fine personality but a bad character—meaning by fine personality, in this case, fine manners and appearance. The reverse of this is also heard: a good character but a poor personality. There is also the expression, "He is a man of character," which shows that, generally speaking, character represents only a *desirable* quality. And yet we speak of good character and bad character. In connection with education, one usually speaks of the development of character as though character were always good and to be desired. We speak also of a certain course of conduct as leading to a loss of character.

A definition of personality will assist in showing the distinction between character and personality. Personality in the truest sense is the person. It is a composite or complex of individual traits—an individuality. The person is an individual unique whole—a unity in multiplicity whose activity is directed toward a goal, who is affected by the world, and who both lives and rationalizes. Personality is above and beyond both the psychical and the physical.[10]

Character, as well as personality, is made up of traits, the type of character depending on which traits are dominant in the life.

Morality and religion should not be confused with character, though the expression "character development" is, in the minds of many, simply moral or religious training.

Morality is the sense of right and wrong as learned from experience and from the rules and regulations of society. It develops from a knowledge of the customs of the people one associates with. Thus a man might be said to have good morals because he is following the standards of his people, and yet he might not be developing a good character. Morality is what one ought to do, according to social standards. It is an ethical code, derived from customs.[11] Character goes deeper. It is the spirit and mind-set of the individual. It is his predisposition to will to do things.

Religion is more than morality. While morality lacks warmth, life, and affectual devotion, and lies largely in the field of reason, religion is largely in the field of emotion. It is charged with life, affection, and the activities that go with a spiritual relationship with the Divine. Morality has to do with human relationships. Religion includes morality but goes further. It is concerned with man's attitude and relationship with what he considers divine and worthy of worship. Morality deals only with this life. Religion takes into account both this life and a destiny of life in a never-ending future. Both morality and religion are factors in the make-up of that quality of personality which we call character.

From the definitions and statements given, it is not difficult to see the part that education must play in the development of character. Three of the four elements of character mentioned may obviously be modified. One element, native ability, cannot be changed. Two elements, rich experience and wide knowledge, can be furnished by outside influences; but the fourth, deep meditation, only the individual himself can contribute.

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[10] Stern, W., *op. cit.*, pp. 270-1.

[11] Peters, C. C., *op. cit.*, p. 215.

In regard to the first element, native ability, it may be said that, while nothing may be done for the present generation, there is much that may be done for the next. Temperance, health, an upright conduct, and a calm, optimistic, spiritual outlook on life, if taught to the present generation, will certainly affect favorably the native ability of the next generation, even if we consider only nervous stability.

As to the element meditation, while it is true that only the individual himself can furnish this, it is also true that he can be trained to think, and can to some extent be made to realize the importance of meditating upon experience and facts.

It is in the other two elements of high character—rich experience and wide knowledge—that we are especially interested here, because it is in these two fields that training is possible and because it is in these fields that the teaching of religion and morality finds a place.

If we consider character as the resultant of all life's experiences, a quality which is the soul-bent or spirit-attitude of the individual, we must think of it as the goal of all educational effort. It is the ultimate end in all true education. We are not striving for religiousness nor for morality nor for knowledge as goals; what we seek is character. But we seek to attain character—and here is the nub of the question—through or by means of religion, morals, and knowledge. These latter are means and not ends.

III. THE NEED FOR CHARACTER EDUCATION

THOSE who are interested in the social problems of the day and are concerned for the welfare of our American youth are becoming more and more impressed with the great need for definite character education. It is not at all difficult to see this need; it is only too patent that social conditions today are sadly in need of renovation.

Can anyone question that a youth who meets the conditions and problems of society today needs a character that is strongly fortified at every point? What is there today to hold a youth back or to protect him save his own character training and the soul stamina which this training has produced? The home and the church do not protect youth so fully and conscientiously as they once did and there is imperative need for individual moral strength.

The training which children now receive in the home—the oldest character training institution in the world—is not at all like the training given some fifty years ago.[1] In the old home the whole family engaged in certain religious rites, such as prayer, Bible reading, singing of psalms or hymns, and giving of thanks at meals. Parents led in these religious activities and taught the children to participate.

Church attendance two or three generations back was the custom. In the church the young people learned reverence and piety, learned the laws and doctrines of the Bible, and were given a religious outlook upon life. It was in the home and the church that youth learned of God and of immortality—the two greatest sanctions in the work of character building.

While these two institutions, the home and the church, are still functioning, they are not meeting effectively the present needs of youth. They are subject to many limitations; they are affected greatly by a changed social life and environment and are unable alone to cope with present conditions.[2] For these reasons it is all the more urgent and necessary that the schools furnish a training in character that will fortify youth against the prevailing immoralities of his environing society.

As shown in the introduction, the school, like the home and church, is not as actively engaged in the work of character training as it was in the early history of our country. This situation is due partly to indifference and neglect, but it is due in part also to the fact that the school is handicapped by the prevailing theory of the separation of church and state.[3] However, in spite of these drawbacks many of the schools feel it a duty to make an earnest attempt to meet the situation.

McDougall shows that there is a present-day need for character because the wisdom of our ancestors, with the customs, conventions, and maxims which were common property, is no longer sufficient. Each man must think out his own problems of conduct. At first, men lived largely by instinct plus a little intelligence; later our forefathers lived by tradi-

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[1] Charters, W. W., *The Teaching of Ideals*, pp. 236-7.
[2] Martin, H. L., *Formative Factors in Character*, p. 215.
[3] Boyer, C. C., *History of Education*, p. 439.

tion, plus the instincts and a little intelligence; nowadays, since we have discarded most tradition but still have some instinct and a little intelligence, we are forced to live more by the light of reason. There is need, therefore, for strong character based on intelligence and reason. "Know thyself" is more important now than when Socrates said it. There is critical need for self-knowledge in regard to one's tendencies, attitudes, defects, qualities, and motives—need for an appraisal of character and for its development.[4]

The whole economic system as we see it today also shows the need of character education in the schools. Our character education of the past has seemed to have little power in the economic field—especially in the field of relationship between the different classes and organized groups of society, such as capital and labor, rich and poor, agriculture and industry. So long as we have the clash and contention of the "bloc" system in America we cannot boast of great success in the work of character education. The constant drive and demand for class legislation betrays our moral weakness and our low spiritual state.

We cannot enter here into a discussion of the merits of different cases, as to justice or injustice on either or both sides; but the constant strife between capital and labor, which always results in great harm to multitudes of innocent people and great damage to industry, can be explained only by the lack of character. A people of high character, spiritually illumined and spiritually motivated, could not be led into such unsocial conduct.

The failure of our economic system in a time of crisis, such as the late period of depression, is primarily a failure of character education. With an abundance of food, goods, and money on every hand we have permitted great multitudes to suffer hunger, cold, and financial distress. Positions are lost, homes are lost, and even self-respect is gone in many cases. Behind these conditions lies a record of speculation, gambling, greed, selling of worthless stock, and a general business debauchery. Are we not likely to conclude that the failure to develop and stabilize a high type of character lies back of the whole miserable affair?

Another evidence of the urgent need for character education among the youth of today is the situation caused by unemployment. In 1935 there were about 10,000,000 unemployed people in the United States. Of this vast army, over one-third, or 3,500,000, were between 16 and 25 years of age. Most of these 3,500,000 came from families which were on relief rolls. This meant that a great multitude of youths were left stranded. The opportunities for gaining an education were slim indeed.

Such conditions as these—unemployment and being considered as "on relief"—are more harmful to the minds of youth than to the minds of adults. Many of the young people have developed a bitter anti-social attitude; and the number of these embittered ones has increased constantly, for every year 2,000,000 boys and girls are graduated from high schools and colleges. We now have almost 5,000,000 young people out of employment, every one of whom stands in need of a stable character able to resist the evil influences which lead to crime.[5]

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[4] McDougall, W., *Character and the Conduct of Life*, pp. 3-6.

[5] Kitson, H. D., *Youth . . . Vocational Guidance for Those out of School*, p. 1.

The National Youth Administration was created in an attempt to provide an avenue of hope for the youths who need financial help. In 1935 the sum of $47,000,000 was appropriated for the work. In 1936 the amount was increased to $71,250,000.[6] But today's youths need more than work and more than financial assistance. They need a courage and a fortitude which can come only through a careful training in character.

The need for character education in the public schools is realized more keenly when we see the unethical and corrupt practices in the political and business fields. The spoils system in the political field has been too much in evidence and has come to be a blot on our good name. This system has often made a strong man either bow down to the will of those in authority or lose his position. Many men of weak character have gone down under political pressure and have bought and sold positions of trust. The many opportunities offered for graft and easy money in political and official positions tempt many a man beyond his endurance. Without character men are dragged slowly but surely into a welter of corruption.

Corrupt business practices, low ideals in trade and commerce, and unethical methods in industry are quite common, and the youth who endeavors to resist the current practices has a task before him that will test his moral stamina.

According to a recent bulletin of the National Education Association, a tide of resentment is rising against low ideals and corrupt practices in the government, in banking, and in industrial systems; and a growing demand is being voiced that these institutions be made to serve the welfare of the many rather than the selfish interests of the few. The only real progress, it is claimed, that can be made along these lines is through the improvement of the moral character of individuals. But this method of improving the social order calls for a program of character education.[7] A new generation must be trained in higher ideals in spite of the fact that all around are examples of "successful" men who defy right laws and employ dishonest methods. Under such conditions it is a very difficult but obviously a very necessary task to develop honesty in the young people of our land.

The hope of making a better social order for the future lies in the guidance of the rising generation into a greater appreciation of those values which are eternal and into the acceptance of responsibility in making the world a better place in which to live.[8] But these objectives can be reached only through proper character education.

The nation's backward step in the temperance question also shows the need for character education in our schools. As we have shown in a former chapter,[9] character is built partly upon wide knowledge. This fact explains in part why America lacked the strength of character to keep to the path of prohibition. For a time, in fact for a generation,

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[6] Haber, W., *The Program of the National Youth Administration*, pp. 1-2.

[7] National Education Association, "Education for Character." *Research Bulletin* 12:45, March, 1934.

[8] *Ibid.*, p. 45.

[9] Chapter II on "Definition."

we gave our developing youths a wide knowledge of the facts about alcohol and concerning the extensive ramifications and evil results of the liquor business. "Scientific Temperance" was taught in nearly all states, and teachers were required to pass an examination on this subject before obtaining a license. However, after the Prohibition Amendment passed, both churches and schools became negligent, failed to teach the facts—and we are now reaping the harvest.

Along with the temperance problem there is another vexing question which shows the need for character education—that of relations between the sexes. This problem has grown more and more serious with the increase of automobiles, the influence of the movies, the spread of the idea of the equality of the sexes, the greater freedom in dress, and the greater frankness and understanding in sex matters. The problem is becoming increasingly serious in the schools because of the neglect of religion and of religious and moral codes, and because of the frank discussion of the subject which seems to lessen sex restraint.[10]

It is in such a field as this that character counts most. All the lectures, warnings, and admonitions given to youth on the sex question will have little effect unless there is a definite strengthening of conscience and a development of a spiritual conception of life through a process of character training. A life of chastity is the only right and feasible solution of the sex problem. But chastity, as Jesus has clearly shown, is a matter of purity of thought; and purity of thought depends upon a life which has been trained to place the spiritual above the physical.

There is great need also for character education because of the peril of spiritual illiteracy. According to the *Christian Register*, there is no peril more serious than this one; for a nation cannot attain a high moral or spiritual stature when a great proportion of its youths know little about spiritual ideals or obligations.[11] It is estimated by one writer that 34,000,000 of our American youth under 25 years of age have no connection with Bible schools or other places of religious instruction and are receiving no moral or religious training.[12] Another writer claims that 37,000,000 youths are without religious teaching. Over ten years ago it was shown by the National Education Association[13] that about 55 per cent of the homes of America were without religious instruction—and it is certain that the percentage has not decreased.

Much of the spiritual illiteracy of the youths of today is due to the secularization of the schools during the past few generations and to the neglect of religious teaching by the churches. The neglect of religious instruction in one generation reacts upon the following generation; the homes of the present day, therefore, show a marked decline in efforts to give religious training of any sort. Very little work is being done, then,

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[10] Jung, Moses, "University Sex Problem Increasing." Indianapolis *Star* 34:1, June 18, 1936.

[11] *Literary Digest*, "Peril of Spiritual Illiteracy." *Literary Digest* 72:32, January 14, 1922.

[12] Calderwood, D., "The Experts Have Failed!" Radio address, 5 p.

[13] Knox, M., "Our Children's Neglected Inheritance." *National Education Association Proceedings* 62:150-7, 1924.

except by the Bible schools, and they cannot adequately meet the needs. This leaves our citizenship too near the plane of spiritual illiteracy.

It may be shown also that there is need for character education (including religious teaching) in order to satisfy the natural craving for an understanding of spiritual things. Children are naturally interested in sources—the why and how and whence of things and of persons. Explanations of the Unseen Forces will be sought and found by children either with or without the aid of religious leaders. If no satisfaction is found through religious teachers, then it means that the children will fill the void with superstitions; and wherever superstition abounds there will be found low morals, low ideals, and little progress.[14]

But we have some conditions in this country which are past the stage of mere spiritual illiteracy—conditions which with some justice may be laid at the door of secular and religious educationists. There are several hundred thousands of young boys wandering over America today, many of whom are hungry, or sick, or in trouble, or even in despair. They represent an unassimilated product of America's educational forces, including home, church, and state. Some of them are misfits; some are unfit; some are adventurers of good parentage; many of them, on account of the depression, have been pushed out of the parental home; but most of them are vagabonds, and are a serious problem for society.

Worse still is the fact that, besides these thousands of wandering boys and untold numbers of wandering girls who, as groups, are rather notorious, our modern society has sent out and is continuing to send out into the world millions of youths who are not rooted in any religious or moral philosophy of life and who are not indigenous to any religious soil.

As a result of these conditions, we are not surprised at the glaring moral aberration which is known today as the "crime wave." Thousands of our youths are caught in the clutches of this evil, chiefly because they have not developed a character sufficiently stable to resist. Morally pliable and tractable they have been laid hold upon by evil minds and evil forces and led into a course that is antagonistic to society and subversive of law, and that ends in tragedy. Only by a thoroughgoing character training in the home, school, and church can we hope to stem this wave that carries multitudes of our boys and girls upon its crest till it dashes them upon the rocks.

The causes, costs, and results of crime can be no more than touched upon, but a few statements will show the great need for character education as a step toward the eradicating of crime.

We learn from Brickner's review of the Wickersham Report[15] that the causes of crime and lawlessness in American life are due largely to the decay of morals which is taking place in our generation. Our age may be characterized as one in which a low standard of morality prevails. This may be seen from the revolt of youth, who seek to formulate their own moral codes. There is no doubt that the World War had much

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[14] Nilsson, M. P., *A History of Greek Religion*, p. 292.

[15] Brickner, B. R., "Our Moral Muddle." *Religious Education* 27:614-17, September, 1932.

to do in bringing about such a state of morals. The World War accustomed people to brutality and promiscuity; wholesale killing cheapened life and inspired the psychology of crime and gangs.

The increased use of machines has also played a part in producing present conditions. Lack of employment and idleness are conducive to crime. In the change brought about by the machine in social conditions, plain living and high thinking have been exchanged for expensive living and low thinking, and the moral tone of life has been lowered.[16]

Crime may also increase because of the decline in one's personal convictions, the lack of training by the church, and the light esteem in which the Ten Commandments are held by the young people. The solution of the crime problem lies in the right kind of character education.[17]

In the last century the disappearance of Bible teaching from the home, church, and school—the three great bulwarks of character education—has ministered to the increase of crime in this country. In the early history of our country the children were given daily instruction in the Bible in the home, but today we find very little of such instruction. Nor is Bible teaching in the church being emphasized today as it was years ago. Moreover, teachers for this work are not being trained as they once were. Bible school attendance has also been decreasing; the average Bible school for 1936 had an attendance of only about 65 per cent of the attendance for the year 1926. Perhaps these facts account in part for the fact that, of the 55,000 youths of New York City under the age of 16 who have fallen recently into the hands of the police, only one-sixth have heard of the Ten Commandments.[18]

Of the first 108 American colleges, 106 were established by the church, but some of these institutions are not living up to the Bible teaching and ideals of their founders. These changes in the fundamental training institutions of the land may account to some extent for the increase of crime.

Judge Lewis L. Fawcett of Brooklyn, New York, claims that, of the 8,000 persons upon whom he has passed sentences for the commission of crime, very few were members of any church or Bible school. Alfred Smith makes the statement that the lack of early religious training accounts for 7 out of every 10 murderers who are put to death in New York at an early age.

It is a well known fact, easily proved by statistics, that the great majority of the crimes of the present day are committed by young men under the age of 22. In New York County, for example, 80 per cent of the crimes are committed by youths under the age of 20. It is estimated that 1 out of every 14 boys between the ages of 14 and 25 is brought into court and that about 85 per cent of the criminals of the county range between the ages of 17 and 25.[19]

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[16] Brickner, B. R., *loc. cit.*

[17] Wickersham, G. W., "Crime and Education." *Religious Education* 27:11-12, January, 1932.

[18] Benson, C. H., "Why Has Crime Come in Like a Flood in America?" *Sunday School Times* 78:325-7, May 9, 1936.

[19] Missouri Department of Public Schools, *Courses of Study for Elementary Schools—Character Education*, pp. 10-11.

J. E. Hoover, director of the Federal Bureau of Investigation, in a speech to boys' clubs at Chicago on November 9, 1936, gave some up-to-date statistics as to crime among youth. He said that the records show that 17 out of 100 people arrested in the first nine months of 1936 were under 21 years of age. In 1935 the number of arrests of persons 19 years of age outnumbered that for any other single age. The percentages have changed a little the past two years. The first nine months of 1936 showed the 21-year group the largest. The 22-year group was second, the 23-year group was third, and the 19-year olds were fourth; thus some improvement is shown in that the 19-year-old group has dropped from first to fourth place. Mr. Hoover also shows that 53.7 per cent of those arrested for robbery, 58.5 per cent of those arrested for burglary, and 70.6 per cent of those arrested for auto thefts were boys under 25 years of age.[20]

These facts point very strongly to the need for some powerful influence which will help our young people to hold out against the temptation to go into a life of crime.

The number of criminals in this country, including old and young, is startling. Another report by Mr. J. E. Hoover shows that there are 3,000,000 criminals roaming at large, including 150,000 murderers.[21] Crime has increased in the United States in the last forty-five years about 1,200 per cent, so that there is now one out of every 735 of our inhabitants in prison. Since 1900 the crime of murder has increased 350 per cent.[22] The United States of America surpasses all of Europe in the number of murders and other crimes committed yearly.[23] About 300,000 adult criminals go through our penitentiary mills every year.[24]

The cost of crime in the United States is nothing less than stupendous. Estimates differ considerably but all are exceedingly high. According to information gathered by McKown,[25] the annual bill for crime is $13,000,000,000 or one-fourth the national income. Another writer places the cost at $16,000,000,000, or eight times the amount annually spent for education.[26] It is claimed by J. Campbell White that the youth of America could be given religious education for one per cent of the cost of crime.[27] If it were proved that character education would largely eliminate crime, it would, from the standpoint of economy, be far less costly to the government to provide a course of character education in the public schools for the great army of youth than to pay an annual crime bill which exceeds the annual outlay for war.

Figuring the cost of crime to every citizen of our country it has

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[20] Indianapolis *Star*, "Youth and Crime." (ed.) Indianapolis *Star* 34:10, November 12, 1936.

[21] Reported by Marlin, H. H., "The Terrifying Character of the Crime Problem in the United States." *United Presbyterian* 94:6, May 21, 1936.

[22] McKown, H. C., *Character Education*, pp. 34-5.

[23] Brisbane, A., "Discussion on Character Education." Indianapolis *Star* 34:1, July 30, 1936.

[24] Missouri Department of Public Schools, *op. cit.*, pp. 10-11.

[25] McKown, H. C., *op. cit.*, pp. 34-5.

[26] Oklahoma Department of Education, *Character Education; A Hand Book for Teachers*, p. 5.

[27] White, J. Campbell, letter to the authors, July 23, 1936.

been found that each one is compelled to pay annually a tax of $120 to meet the expense incurred in the handling of the 12,000 murder cases, 46,981 cases of felonious assault, the 283,685 burglaries, the 779,956 larcenies, and the 247,346 automobile thefts.[28]

The money cost of crime, however, is not to be compared with the price that has to be paid in physical degradation, in moral delinquency and deterioration, and in spiritual degeneracy. Prevention in this field is undeniably much better than all the cures that can be suggested or tried. It is far better to keep the youth straight in the beginning than to try to redeem them after they have gone astray. The recovery of a lost reputation and especially of a lost character is an appalling struggle. The homecoming of the prodigal is not the most desirable achievement. It is better that there be no prodigal who must experience the bitter struggle of coming back.[29]

There are many evidences that the American people are beginning to realize more fully the crime situation in America and the need for a definite character education program in the schools. One of these evidences is the increase in public expression of opinion, such as the following, taken from the Indianapolis *Star*.[30]

"We have gone along on the theory largely that character education will result as a by-product of the other subjects, but we are failing. There has been no decrease in political corruption nor crime. Clarence Darrow, the great criminal lawyer, and Sanford Bates, director of the Federal prisons, say: 'You won't solve problems of crime by merely putting people in prison.'

"Remember that most crime is committed at 16 years of age, and that three-fourths the children and youth between 6 and 18 get no religious instruction in this nation. Prof. John E. Stout of Northwestern University says: 'The state is now committed to the principle that what it wants in the lives of its citizens it inculcates in the lives of its children and youth by means of education.' This includes character.

"Former President Herbert Hoover, speaking at the annual luncheon of the Associated Press, said: 'Life and property are relatively more unsafe in the United States than in any other civilized country in the world. If law can be upheld only by enforcement officers, then our scheme of government is at an end. What we are facing today is far larger and more fundamental—the possibility that respect for law is fading from the sensibilities of our people.'

"Ernest C. Hartwell, when superintendent of the Buffalo (N.Y.) public schools, addressed the state association upon character education. He said: 'The public school is the one tax-supported institution on which the state relies for the maintenance of those standards of character and citizenship, without which government in a democracy is a failure. Character building is not an accidental or incidental objective in the work of the schools. It is the first, chief and most important duty.'

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[28] Marlin, H. H., *op. cit.*, p. 6.

[29] Fosdick, H. E., *Twelve Tests of Character*, p. 121.

[30] Hiser, W. H., [Discussion on Character Education] Indianapolis *Star* 34:10, November 17, 1936.

"William McAndrews, who spoke to the [Indiana] State Teachers' Association this year, spoke before it on another occasion when he was superintendent of the Chicago schools. At that time he said: 'It is as necessary to teach in the public schools the three C's of the requirements of government (conduct, character, and citizenship) as it is to teach the three R's.'

"The Hon. Calvin Coolidge, when President of the United States, made a western trip, on which he stopped at the South Dakota State College to dedicate the Lincoln Memorial Library. In his address, he said: 'We have been excessively busy seeking for information that could be turned to practical advantage in the matter of dollars and cents rather than for that wisdom that would guide us through eternity.' Our higher educational institutions have turned their thoughts especially to the sciences and our secondary schools to vocational training.

"Herman LeRoy Collins, editor of the Philadelphia *Enquirer*, says: 'Stop crime before it starts. Head off disease before it attacks, and the city could better afford to "give the child a chance" than to pay criminal courts, lawyers, jails, and electric chairs.'

"Lewis E. Lawes, warden of Sing Sing prison, New York, said this to the National Education Association: 'The scope of our system of education has been too narrow. It has concerned itself almost exclusively with language as the basis for the melting pot theory of American development. We have sacrificed the individual to the mass. The school must mature from mere scholasticism to socialization. Any public institution that fails to meet the social necessities must eventually fail.'

"In the space allotted here I cannot enter upon the interesting and fruitful discussion of this subject. Little more can be attempted than to marshal the most highly respected opinion of the nation in vigorous support of character education being the need of the hour in these changing times. This is not religious education, important as that is."

Another very urgent reason for character education lies in the present need to develop peace ideals and good will attitudes. Many plans have been proposed for the purpose of bringing about world peace, but they have all failed in realizing this great ideal. World peace can never be attained without character; and character in turn depends on a type of moral education which has not yet been universally tried. The rising generations in all countries must be taught the principles of the Ten Commandments, the Sermon on the Mount, the Golden Rule, and other like principles, before we will have peace on earth and good will toward men. We must seek to conquer through ideals rather than by force. The Bulgarian people hope that by character building activity programs, by special types of schools, by the teaching of religion, and by the spreading of humanitarian sentiments, war and the sorrows of war may in the future be averted.[31] We, too, may have the same hope if our schools will teach the children the principles of character building and of peace.

We are citizens not only of our own country but of the whole world. If we accept the definition that character is one's spiritual attitude and

[31] Smith, H. L.; McElhinney, R. S.; and Steele, G. R., *A Brief Survey of Present-day Religious and Moral Education in the Schools of Countries other than the United States of America*, p. 32.

moral state, may we not evaluate the worth of present-day character education by the test of good will? We have traveled far in the last two decades in the breaking up of old ideas of isolation, of nationalism, of race prejudices, and the like. But has our character education carried us far enough in the matter of good will? Problems within the nation and problems international call for a settlement that neither the force of arms nor advanced science nor yet the suavity of diplomats can ever bring about.

We have never believed it fully, but war can be prevented only by character. Once the soul-bent, the spirit-set of men is one of friendliness, mutual understanding, and good will, then the grasping selfish hand of war can be stayed. But we must have among our men of good will the leaders and statesmen and military men as well as the yeomen; we must have the prophets, priests, and kings as well as the home-loving, peace-loving people who have always delighted to dwell under their own vines and fig trees. Character must be built up in every stratum of society before peace can prevail. It is true that today there is a mighty urge for peace. Our religious character education has been reasserting itself, but at times we are conscious of a mighty surge toward war. Perhaps only by a long-time course in character education, in home and church and school, can we hope to instill into our people that spiritual attitude which is the only guarantee of peace. We need the conviction that it is possible to set forth the principles of international democracy and peace through our public school system.[32]

Perhaps the greatest need for religious and moral training in our public schools lies in the field of spiritual preparedness. These are days when men's minds and spirits are tried and tested to the uttermost. The hundreds of suicides and the thousands of nervous, mental, and spiritual breakdowns point to the great need for a strong stabilizing power or influence that will help to carry individuals over the time of crisis. No common palliative, no known medicine, no psychological formula will avail to prevent the disintegration of the mind that is in distress. Only faith, hope, and a good conscience can suffice to keep the mind from breaking under the strain of modern life. Only religion, aided by moral teaching, can develop a character strong enough to weather the storm. That this is true is recognized by Kelly, who, in his *Educational Psychology*, points out that in the field of mental hygiene, the place of first importance should be given to religious training in order to teach youth that the human mind needs to be fortified by communion with the Divine Mind.[33]

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[32] Martin, H. L., *op. cit.*, p. 317.

[33] Kelly, W. A., *Educational Psychology*, p. 452.

IV. THE PRESENT STATUS OF CHARACTER EDUCATION IN THE PUBLIC SCHOOLS OF THE UNITED STATES

THAT the United States has been interested in character education from her earliest history is indicated from the ordinance passed in 1787 which reads as follows: "Religion, morality and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged." [1]

In more recent years Calvin Coolidge expressed somewhat the same ideas. His opinion was that instead of a greater development in material things we need development in the spiritual realm; that we need more character rather than more intellectual power; instead of more government and more law, we should have more culture and more religion; in fact, we have need for more of the things which are invisible, rather than for more of the things which are seen.[2]

The growing interest in the subject of character education is suggested in the answers to a questionnaire sent out in 1928 to the state superintendents of the forty-eight states concerning the giving of character instruction in the public schools. From the answers returned it was found that practically all the states were doing something toward the development of character in the public schools.[3]

The question of character education, we believe, is still paramount in the schools of the United States, as may be judged from the following account.

In seeking to ascertain the present status of character education in the public schools of the United States, a questionnaire was sent out in 1936 from the Bureau of Coöperative Research, Indiana University, to the superintendents of public instruction in the various states. In this questionnaire three questions were submitted as follows:

1. Do you have a state course in character education? (Or religious or moral education?)
2. Has your state published a bulletin on character education?
3. Does your state require of its teachers any character education courses as a requisite for teaching?

There was also a request that, if the superintendent wished to make any statement as to character development in his state, such statement would be appreciated.

The response to the questionnaire was very unusual. Ordinarily, if a return of 90 per cent is obtained it is considered very good. In this case there was a 100-per-cent response and in some cases a good account

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[1] MacDonald, William, *Select Documents Illustrative of the History of the United States*, p. 27.

[2] Summary of a statement quoted by Rhode Island Education Service, *Character Education through Kindness*, p. 2.

[3] Betts, G. H., "Will the Public School Movement for Character Education Supersede the Church School?" *Religious Education* 23:462-5, May, 1928.

was given of the work being done. Several superintendents sent copies of bulletins, courses of study, or pamphlets which their states are using. This material is on file in the office of the Bureau of Coöperative Research, School of Education, Indiana University.

In the replies to the first question it was found that there is no manifest opposition to character education in the public schools of any of the states.

With respect to the general work of character education the states may be divided into four groups: the states which require character education, the states which have definite courses in it but do not require it, the states which teach it indirectly, and the states which permit it. The first of these four groups of states includes: Indiana,[4] Minnesota, Mississippi, Nebraska, Oklahoma, Oregon, and Virginia.

In the state of Minnesota the law provides that "the teachers in all public schools shall give instruction in morals, in physiology and hygiene, and the effect of narcotics and stimulants." The state department has provided a manual entitled "The Effects of Alcohol on the Human Body, Character and Society" for use in the schools.[5]

Mississippi has a statute in which the Board of Education is directed "to prepare, or cause to be prepared, a suitable course in instruction in the principles of morality and good manners to be used in all of the public schools of the state. That such course shall include what is known as the Mosaic Ten Commandments and may be graded and may be formulated with the idea that a certain amount of time will be devoted to it. Provided, that no doctrinal nor sectarian teaching shall be permitted in any public school in this state. . . . That when so prepared and published, such course shall be used in all the public schools of the state."[6]

This course of morals as prepared by Mississippi is a very brief outline of materials suitable for public schools. It includes the Ten Commandments, the Golden Rule, the Lord's Prayer, Hutchins' code of morals, maxims of conduct, and a list of suggestions as to manners and conduct both in school and out.

A similar law obtains in the state of Nebraska, passed by the state legislature in 1927, which reads as follows: "It shall be the duty of each and every teacher employed to give instruction in the regular course of the first twelve grades of any public, private, parochial, or denominational school in the state of Nebraska to so arrange and present his or her instruction as to give special emphasis to common honesty, morality, courtesy, obedience to law, respect for the national flag, the constitution of the United States and the constitution of the state of Nebraska, respect for parents and the home, the dignity and necessity of honest labor and other lessons of a steadying influence which tend to promote and develop an upright and desirable citizenry."[7]

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[4] Since this chapter was begun, Indiana has passed a law similar to that of Nebraska, requiring character education.

[5] Minnesota State Department of Public Instruction, letter to the authors, August 14, 1936.

[6] Mississippi State Board of Education, *Course in Moral Instruction*, pp. 15-16.

[7] Nebraska Department of Public Instruction, *Course of Study for Normal Training High Schools; Character Education*, Editor's preface.

Several other states are following the same program that is being used in the Nebraska schools, which indicates that the principles of the Nebraska plan are good and that its methods are acceptable.

In the state of Oklahoma, the teaching of manners and morals has been required in the public schools from the beginning of the state's history.[8]

In the year 1929 the Oregon state legislature passed a bill requiring the publication of a course in character education by the state department of education, to be used by all the teachers in the public schools.[9]

In Virginia there is a brief statute which states that "the entire scheme of training shall emphasize moral education through lessons given by teachers and imparted by appropriate reading selections." In accordance with this statute the attempt has been made for years through the courses of study to stress moral ideals and character development. Courses in civics and citizenship are offered in both the elementary and high schools, and in the high schools elective Bible courses are offered.[10]

The states which are carrying out these plans of character education in the schools are attaining marked success in their work. After a trial of six years in the state of Nebraska, for example, there is a definite feeling that the work of character education has been successful.[11]

The second group of states includes those which have a definite course in character education but which do not require the course to be taught. They are as follows: California, Idaho, Iowa, Maine, Massachusetts, Missouri, Montana, New Hampshire, New Jersey, New York, North Carolina, Rhode Island, and West Virginia.

In the public schools of California character education is carried on through the use of report cards on which in some cases more space is given to character traits and social relationships than to other subjects. This plan is unique in that it forms a connecting link between the school and the home in developing the character of the children.[12]

Idaho uses a tentative course of study in guidance in the junior and senior high schools.[13]

The state of Iowa carries out an extensive plan in character education. This plan includes both the elementary and the secondary schools. In the elementary schools a section in the course of study is devoted to moral education. In the secondary schools a guidance and character program is given to the students.

In the rural schools of Iowa an experiment in developing character and citizenship is being put into operation and an effort is being made to enlist the coöperation of the churches in the same project.[14]

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[8] Oklahoma State Department of Education, *Character Education; A Handbook for Teachers*, p. 2.

[9] Oregon State Department of Education, *Character Education—A Manual for Oregon Teachers*, p. 3.

[10] Virginia State Board of Education, letter to the authors, August 10, 1936.

[11] Massachusetts Department of Education, *Report on Character Education in the Secondary Schools*, p. 14.

[12] Potter, G. L., "Reporting to Parents," p. 51.

[13] Idaho Department of Education, letter to the authors, September 21, 1936.

[14] Iowa Department of Public Instruction, letter to the authors, August 10, 1936.

Maine, besides giving a course in character education in the schools,[15] encourages accredited Bible study courses among the youth. This state also encourages church schools and other groups to study the principles of the Bible as a means of inspiring higher ideals among the young people. This work of Bible study in Maine has been conducted for a period of fourteen years and has come to be regarded as a profitable and successful enterprise.[16]

Massachusetts gives a course in character education in the secondary schools.[17]

Missouri furnishes its teachers with a bulletin containing courses in character education with suggestions for giving these courses in the public schools.[18]

In the regular course of study in the elementary schools of Montana a section of the curriculum is devoted to character education.[19] Montana encourages Bible study among its youth by offering a course in Bible history, for which credit is given for work done outside of school. In the years 1929 and 1930 the state received numerous requests both from churchmen and schoolmen for a course of study in Bible history. After thorough investigation and examination of different courses, the "Michigan Bible History Syllabi" were adopted for use in Montana.[20]

The state of New Hampshire employs the use of an outline of character education in the schools for developing character.[21]

New Jersey makes use of a document in character development in the form of a classified bibliography.[22]

New York teaches character education through syllabi, outlines, codes, school subjects, pupil organizations, guidance programs, plans for rating character, personality of the teacher, school assemblies, and other activities. The public school coöperates with the church in promoting Week Day Church Schools which contribute to the development of each child's ability to tune in with the Infinite.[23]

The state of North Carolina gives a course in character education entitled "A Study in Curricular Problems."[24]

In the state of Rhode Island an outline of character education, entitled "Character Education through Kindness," is placed in the hands of the teachers. It contains several definite courses in character education.[25]

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[15] Maine Department of Education, letter to the authors, August 12, 1936.

[16] Maine Department of Education, *Accredited Bible Study*, p. 3.

[17] Massachusetts Department of Education, letter to the authors, August 13, 1936.

[18] Missouri Department of Public Schools, *Courses of Study for Elementary Schools—Character Education*, foreword.

[19] Montana Department of Public Instruction, letter to the authors, August 15, 1936.

[20] Montana Department of Public Instruction, *Course of Study in Bible History*, pp. 2-5.

[21] New Hampshire State Board of Education, letter to the authors, August 26, 1936.

[22] New Jersey Department of Public Instruction, letter to the authors, September 8, 1936.

[23] New York Department of Education, *Character Building in New York Schools*, pp. 93-6.

[24] North Carolina Department of Public Instruction, letter to the authors, August 14, 1936.

[25] Rhode Island Education Service, *Character Education through Kindness*, p. 2.

In West Virginia the materials usually considered in character education courses are part of the curriculum in the social studies and in literature.[26]

From the above it is quite clear that several states are coöperating with other agencies in the use of Bible course studies as a means of developing character in the youth. In some cases the state takes the lead in coöperation, while in other cases the church takes the lead. This coöperative work is carried on without any violation of the American principle of the separation of church and state, and furnishes another illustration of the fact that the successful building of character in young people requires the coöperation of all agencies concerned.

The third group of states teaches character education in the schools, indirectly, although they do not have required or definite courses in character building.

These states are as follows: Connecticut, District of Columbia, Florida, Louisiana, Michigan, North Dakota, Ohio, Pennsylvania, South Carolina, Texas, Utah, and Washington.

In the public schools of Connecticut character education is looked upon as a very important subject.[27]

For a number of years a demonstration in character education has been successfully carried out in the schools of the District of Columbia.[28]

In the schools of Florida character education is stressed in the teaching of practically every subject.[29]

In Louisiana the topic of character education is treated to some extent through the *Handbook for Teachers*.[30]

Character education in Michigan is considered as a concomitant of all other types of instruction and is developed in the same manner.[31]

In connection with the schools of North Dakota, there is offered a voluntary course in Bible study which is handled by the North Dakota Council of Religious Education. Pupils who take the course are given credit for it by the state.[32]

Character education is presented in the high schools of Ohio in what is known as "The State High School Standards."[33]

In the schools of Pennsylvania character education is given in connection with each subject.[34]

Character education in the schools of South Carolina is developed, functions, and is evident in the totality of living.[35]

Character education in the schools of Texas is integrated with many

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[26] West Virginia Department of Education, letter to the authors, October 2, 1936.

[27] Connecticut Department of Education, letter to the authors, August 12, 1936.

[28] District of Columbia Department of Education, letter to the authors, August 10, 1936.

[29] Florida Department of Public Instruction, letter to the authors, August 12, 1936.

[30] Louisiana Department of Education, letter to the authors, August 17, 1936.

[31] Michigan Department of Public Instruction, letter to the authors, August 11, 1936.

[32] North Dakota Department of Public Instruction, letter to the authors, August 14, 1936.

[33] Ohio Department of Education, letter to the authors, August 8, 1936.

[34] Pennsylvania Department of Public Instruction, letter to the authors, August 13, 1936.

[35] South Carolina Department of Education, letter to the authors, August 10, 1936.

of the other subjects, such as reading and social studies. The entire teaching staff, consisting of 47,000 teachers, is engaged in carrying out a five-year program of curriculum study in which the values of character education are being emphasized.[36]

The leaders in the schools of Utah seek to make character function in every part of the educational program.[37]

In the elementary schools of Washington character is taught in connection with civics and citizenship. In the high school course character is taught through guidance, assemblies, lectures, extracurricular activities, and classroom work.[38]

From these many reports it will be seen that the indirect teaching of character in the schools of this group of states has been carried on through a varied program and with a considerable interest.

The fourth group of states includes those in which the giving of character education is implied. They are as follows: Alabama, Arkansas, Arizona, Colorado, Delaware, Georgia, Illinois, Kansas, Kentucky, Maryland, Nevada, New Mexico, South Dakota, Tennessee, Vermont, Wisconsin, and Wyoming.

All of the above states replied in the negative to the first question in the questionnaire. However, the answers from these states do not imply that nothing is being done in their schools toward character education.

The reply from Alabama suggests that there is no difference between character education and any other sort of education.[39] However, when a similar questionnaire concerning character education was sent out in 1928, it was found that special work in character education was being done in the public schools of Birmingham. Perhaps the indirect method is now in vogue in this state.

Illinois is making some attempts in character development in various localities, though the plans being carried out are not described.[40]

In New Mexico the public school curriculum is undergoing a revision at the present time. The reply from this state seems to suggest that some sort of character education has been given through the curriculum of 1931 which is now being revised.[41]

There is a high school course of study in Nevada, the purpose of which is to seek to study and understand methods by which a state of international peace and good will may be attained.[42]

In a majority of the states in this fourth group the Bible is required or permitted to be read in the public schools in accord with state laws. These states are as follows:[43] Alabama, Arkansas, Colorado, Delaware, Georgia, Kansas, South Dakota, Tennessee, and Vermont.

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[36] Texas Department of Education, letter to the authors, August 17, 1936.

[37] Utah Department of Public Instruction, letter to the authors, August 15, 1936.

[38] Washington Department of Education, letter to the authors, August 15, 1936.

[39] Alabama Department of Education, letter to the authors, September 18, 1936.

[40] Illinois Department of Public Instruction, letter to the authors, September 21, 1936.

[41] New Mexico Department of Education, letter to the authors, August 10, 1936.

[42] Nevada Department of Education, *High School Course of Study; Book V, The Social Studies*, p. 36.

[43] Keesecker, W. W., *Legal Status of Bible Reading and Religious Instruction in the Public Schools*, pp. 4-5.

The reading of the Bible in the public schools is regarded by most educators as character education, though it may not be considered a course.

In reply to the second question in the questionnaire, "Has your state published a bulletin on character education?" twenty-six states and the District of Columbia stated that they have either bulletins or other types of publications such as outlines, guidance courses, bibliographies, etc., which treat of character education. The states answering this second question in the affirmative gave the following information:

California: *California Journal of Elementary Education,* Vol. 2, November, 1933. This journal treats of character education. In the year 1932 the Department of Education in California published also a few articles on character education.

Connecticut: *Character Education; A Bibliography,* 1932.

District of Columbia: A preliminary report on character education was printed as a result of the work done by a committee of teachers and officers appointed to make a study of character building activities in the public schools, 1931.

Idaho: *Tentative Course of Study in Guidance for Junior and Senior High Schools,* September, 1933.

Indiana: *Administrative Handbook for Indiana Schools (Guidance Program),* 1933, pp. 63-8.

Iowa: *Program in Guidance; Directing Pupil Growth,* 1935.

Louisiana: *A Handbook for Teachers,* in which character education is treated to some extent, no date.

Maine: *Character Education,* no date; also an *Accredited Bible Study Course,* 1933. A new bulletin on character education is being prepared.

Maryland: *School Bulletin on the Teaching of Citizenship in the Elementary Schools,* no date.

Massachusetts: *Report on Character Education in the Secondary Schools,* 1935. Massachusetts is also preparing a bulletin on character education to be used in the elementary schools.

Minnesota: *A Manual, the Effects of Alcohol on the Human Body, Character and Society,* no date.

Mississippi: *A Course in Moral Instruction,* 1922.

Missouri: *Courses of Study for Elementary Schools—Character Education,* no date.

Montana: A section in its regular course of study is devoted to character education. Montana also has a course in Bible study, 1931.

Nebraska: *Courses of Study for Normal Training High Schools; Character Education,* 1929.

New Hampshire: *An Outline, Character Education* (in the process of revision).

New Jersey: *Character Education,* no date.

New York: *Character Building in New York Public Schools* (from reports of 1928 and 1929).

North Carolina: *A Study in Curriculum Problems—Suggestions and Practices,* 1935.

North Dakota: *A Voluntary Course in Bible Study*, which is taken care of by the North Dakota Council of Religious Education.
Ohio: *High School Standards* (in the process of revision).
Oklahoma: *Character Education; A Handbook for Teachers*, 1930.
Oregon: *Character Education; A Manual for Oregon Teachers*, 1930.
Pennsylvania: *Foundations for Character Education*, 1931.
Rhode Island: *Character Education through Kindness*, 1932.
Utah: *Character Education*, no date.
Virginia: *Tentative Manual for Guidance in the Virginia Secondary Schools*, 1936.

The fact that so many states have published bulletins or courses of study on character education—some of which are rather exhaustive studies—shows a widespread and deep concern for the moral welfare of youth.

In answer to the third question in the questionnaire, namely, "Does your state require of its teachers any character courses as a prerequisite for teaching?" all the states replied in the negative.

A few states, however, explained that they have required work akin to courses in character education. For example, New Jersey requires courses in mental hygiene and child study and Utah requires work in guidance.

The survey as a whole shows that the public schools of the United States, generally speaking, are performing a great service in character building. Much thought and effort have been given to the work by state and local school officials and by teachers. While it may appear that in some states there is practically no character building work going on, yet even in these it must be remembered that scores of conscientious Christian teachers are daily teaching morals directly and indirectly, whether the state takes cognizance of it or not. The moral influence of these men and women cannot be measured.

V. OBJECTIVES OF CHARACTER EDUCATION

It has been stated many times that the goal of all education is character. It must follow naturally, then, that the goal of character education is simply character. But just as character as a quality of personality can be broken up into many parts, so may the goal of character education be broken up into many objectives. Just what may be rightly and logically included among these objectives is the problem of this chapter.

Goals, ideals, objectives, rewards, and incentives are all closely allied. However, a goal or an objective may not be an ideal in the better sense of that word. Rewards and incentives may be good or bad, desirable or worthless. The term "objectives" is good—if we confine it to those ends that are unquestionably desirable. "Ideals," as a term, covers both the idea of goals and that of objectives and bears with it also the connotation of "desirable."

The term "objectives," however, because it is in such common use and because it has come to mean, in connection with character education, those ends which are wholly desirable, is considered best for our use here.

Perhaps the best definition of objectives as applied to character training is that of Professor Dewey, who points out that they are consequences which, because they are foreseen, exert such an influence upon our present deliberations as to bring us to a decision and furnish, also, a stimulus to action.

It may be said that fundamentally the objectives that American schools seek in character education are in line with those purposes and goals set up by the United States Constitution itself and also written into the Ordinance of 1787, both of which documents have been the sanction of much of our moral and religious training. The preamble of our Constitution has in it six purposes or objectives—a more perfect union, justice, domestic tranquility, the common defense, general welfare, and the preservation to posterity of the blessings of liberty. The Ordinance of 1787 states that "religion, morality and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged."

The attempts to set up goals for moral attainment go back at least as far as to the time of Moses, who taught commandments and codes of laws to the Israelites. We have had an abundance of objectives through the centuries. Plato and Socrates, Jesus and Paul, the Church Fathers, the Reformers, the schoolmen and philosophers have furnished us ethical and religious objectives, which, had they been even half-way attained, would have put civilization centuries ahead. Our chief difficulty has not been lack of objectives so much as lack of methods and technique and the will to achieve.

Nevertheless, there is need for having objectives clearly defined and set before us that our efforts in character education may not be haphazard and that we may strive toward definite attainments.

John J. Tigert, at one time United States Commissioner of Educa-

tion, when addressing the National Education Association on character education, said that personally he believed that all objectives could be reduced to one moral principle—that we should either follow conscience or follow the Golden Rule.[1]

In one sense of the word the objectives of character education are merely those character traits which go to make up the personality. We develop character part by part, trait by trait. When we have developed all traits, we have reached all objectives.

It is helpful, however, to generalize somewhat and point out some objectives which integrate many detailed elements into one larger goal.

Speaking broadly, character education objectives are human values most worthy of realization. They are the values which humanity has found to be best for social and individual welfare, and which humanity's seers have visioned as most ideal.

Many lists of objectives for character education have been worked out. Some are given in great detail while others include only general and inclusive statements. A few samples of these lists may be of interest.

The Character Education Committee of the National Education Association, which made a report in 1924, grouped all objectives under two divisions: first, those which relate to the development of individual personality; second, those which relate to the progress of society. These two objectives have been much discussed and are quite generally accepted today. However, for our purposes here they are too general.

Cardinal Newman pointed out years ago[2] that there are four distinguishing marks of character: serenity, moderation, joy, peace. If we should take these four marks as objectives of character education, we should probably find them quite too general and too abstract. They belong to the inner life and taken alone they fail to cover the field of character objectives.

Sharp, in his book *Education for Character*,[3] speaks of the principal aims of moral training and instruction. In general, the aims are: a good man and good actions. There are three factors that enter into right action: first, a knowledge of what is the right course of action under given circumstances; second, the desire to do right, or the love of right; and third, a clear highway between desire and action.

Under the first item, knowledge, it is shown that the individual must first have the power to discover and to make habitual what ought to be done under various situations before he is able to do right. There is sometimes moral obtuseness, or moral illiteracy; at times there is moral thoughtlessness; and at other times there is real moral perplexity. When moral knowledge and understanding are arrived at, then the moral delinquency may be eliminated.

Knowledge of what is right, being in itself insufficient, must be followed by the desire to do right. This desire cannot be developed by exhortation but must come through an appreciation of the issues that

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[1] Tigert, J. J., "Character Education from the Standpoint of the Philosophy of Education." *National Education Association Proceedings* 67:772, 1929.

[2] Hovre, F. de., and Jordan, E. B., *Catholicism in Education*, pp. 347-8.

[3] Sharp, F. C., *Education for Character*, pp. 156-7.

hang upon conduct and through the rewards that come to those whose conduct is good.

Even the possession of the desire to do right and of knowledge concerning the right is not enough. There must be the carrying over of desire into action. Opposing forces must be overcome and favoring forces accepted. Self-control must be exercised and the way kept open between the desire to act rightly and the action itself. Knowledge and desire must come to fruition in action.

The aim of moral instruction, furthermore, is not to praise morality nor to give advice, not to exhort anyone to do this or that; but its mission is to reveal truth—the truth about the moral life.

According to the 1926 report of the Committee on Character Education appointed by the National Education Association, the objectives of character training are as follows:[4]

1. "To develop socially valuable purposes leading in youth or early maturity to the development of life purposes."
2. "To develop enthusiasm for the realization of these purposes; and coupled with this enthusiasm, intelligent use of time and energy."
3. "To develop the moral judgment—the ability to know what is right in any given situation."
4. "To develop the moral imagination—the ability to picture vividly the good or evil consequences to self and to others of any type of behavior."
5. "To develop all socially valuable natural capacities of the individual, and to direct the resultant abilities toward successfully fulfilling all one's moral obligations."

McKown seeks, in his late book on *Character Education*, to condense the objectives of character training into five large groups:[5]

1. To establish an intelligent appreciation of the commonly accepted ways and ideals of society together with a broad tolerance for things that are new.
2. To increase the ability to discern cause and effect relationships.
3. To develop an appreciation of the duties connected with membership in society, and a satisfaction in performing these duties effectively.
4. To develop, adjust, and integrate one's personality harmoniously.
5. To develop the desirable character traits.

The Department of Superintendence of the National Education Association made a special study of the various goals of character education as found in hundreds of courses of study, in articles dealing with character training, and in books and syllabi. The various goals found were grouped into seventeen centers of interest, or classifications, and the groups were discussed and criticized. The types of objectives discovered were:[6]

[4] U.S. Bureau of Education, *Character Education*, p. 1.

[5] McKown, H. C., *Character Education*, pp. 46-69.

[6] National Education Association, Department of Superintendence, *Tenth Yearbook*, pp. 31-2.

1. "Character as general goodness, something very vague but desirable."
2. "Character as conformity to the conventional mores, doing what society expects."
3. "Character as life in accord with the dogma of some religion."
4. "Character as a composite of many specific conduct habits capable of determination by scientific analyses of life."
5. "Character as the service of the state."
6. "Character as social usefulness, personal self-sacrifice for the larger good."
7. "Character as unselfish motives, love of fellow-men, desire to serve."
8. "Character as the harmonious adjustment of the personality."
9. "Character as a composite of desirable traits, virtues, and ideals."
10. "Character as self-control; inhibition of impulses in accord with rational principles."
11. "Character as self-expression; responsibility for getting as much as possible out of one's own life."
12. "Character as emotional maturity, objectivity, disinterestedness, intelligent living, foresight, understanding and discrimination of consequences, fair-mindedness, scientific spirit."
13. "Character as ways of living that are aesthetically preferable; beauty."
14. "Character as sincere action, in accord with conscience."
15. "Character as imitation of some ideal persons."
16. "Character as creative experience; continuous reconstruction of life."
17. "Character as the integration of values, doing the 'best' thing in each situation."

These seventeen statements of objectives vary greatly in definiteness, value, and grasp of essentials. They all contain grains of truth, some more, some less. The compilers of the list believe that only the seventeenth item is at all adequate in compassing the field and in bringing together the various insights and points of view. Item 17, it is thought, harmonizes in one practical working objective the sifted wisdom of the past. What the "best" thing to do may be in any given situation will probably be hard to determine, but in general it is shown to be the thing which produces the most values for the most people over the longest possible period of time.

This type of all-inclusive objective, it would seem, fails to meet our needs as we consider what the objectives of character education are or ought to be. It is perhaps easier to point out what they should be than to decide from investigation what they really are at present.

In order to present the whole field of objectives in a more detailed and complete form, the present writers have drawn up a list of what they consider should be the objectives of all character training. The authors make no claims of completeness for the list, but feel that, if each objective were properly stressed and earnestly striven for, character education might be improved in its reach and in its beneficial

results. The objectives here listed present both the individual and the social goals, the latter being dependent upon the successful attainment of the former. The objectives mentioned take into consideration both what a well-developed personality should know about character and what he should do to exemplify good character; they include both attitudes and conduct.

The objectives of character training we believe should be as follows:

1. A broad knowledge of what character means and of the traits that enter into its formation.
2. An appreciation of the value of character to the individual and to society.
3. A knowledge and proper evaluation of the forces of life that help or hinder in building character.
4. A knowledge and appreciation of the comparative worth of physical and spiritual possessions and attainments.
5. A knowledge of the best methods and agencies by which character may be developed.
6. A knowledge of what society demands in morals and a right attitude toward law and custom; a willingness to conform to right customs, new or old.
7. The actual possession of and constant improvement in all desirable character traits.
8. A sound moral judgment—the ability to know right and wrong in any situation.
9. An appreciation of the worth of all personalities—of both sexes; of all age, knowledge, and wealth levels; of every race or nationality—and a willingness to coöperate with them.
10. An appreciation of society's institutions, needs, and problems, and of the provision society has made for individuals.
11. A sense of obligation to make a worth-while contribution to the work and welfare of the different groups of society in acknowledgment of the rich social heritage received.
12. An appreciation of the highest social ideals and a desire to help society reach these.
13. An understanding of international and world problems, together with a desire to assist in the solving of these problems.
14. A highly developed religious nature, with high spiritual ideals.
15. A constantly improving idealistic social order which is built on worth-while individuals who have a spirit of good will and an inner urge toward righteousness and peace and which is built on a democracy with righteous laws.

VI. HANDICAPS IN CHARACTER DEVELOPMENT

WHEN we give due consideration to the task and responsibility of the schools in the development of character, we become more and more impressed with the magnitude of the undertaking. The work would no doubt be sufficiently difficult if all school conditions and all social conditions were propitious. As things stand in our United States today, there are many hindrances to be dealt with.

Some of the hindrances to character building lie within the child himself—his disposition, habits, etc.; others lie within the school, such as indifferent and poorly equipped teachers, poor organization, administration, and curriculum; still others are found outside the school: poverty, bad parentage, evil social surroundings, and bad social practices of every kind. Most of these hindrances are interrelated and to some extent overlap.

The schools, as we have already pointed out, cannot alone deal with the question of character development. But since other social agencies increasingly tend to turn such work over to the schools, it becomes the duty of the schools to take up the burden and to seek out the best plans for carrying on the work.[1]

The schools of course have no way, right, or authority to control society or to renovate it except by education, but reformation of society through education is a slow and difficult process. The schools have to carry on in character education against great odds: against indifference, against open opposition, and against tendencies and forces that, while they are not in open opposition, nevertheless constitute obstacles and hindrances to effective work.

At the front of all forces that militate against the making of a good character stand the passions and vices that are found in human nature. Whether we say that human nature is fundamentally evil, or that man is by nature good and becomes evil only by contact with the wickedness of the world, makes little difference here. The fact is patent that individuals develop character only at the cost of constant striving against the inroads of passion and vice. Over against virtue stands its enemy, vice; over against every good character trait stands a trait that is evil. The worst of these evil traits may be called cardinal vices. Just which of the long list of evil traits are to be called cardinal is as much a matter of opinion as is the selection of cardinal virtues. Wayland[2] names theft, lying, drunkenness, and profanity as cardinal, and says that most other vices depend on these. But whether cardinal or not, every vice has to be reckoned with.

Every teacher who has made a serious attempt at building character realizes that, as good character traits are developed, there must be a continuous opposition to evil traits in order that they may be eliminated or controlled. Every child seems to present a different problem, because, perhaps, he has become a composite of traits with a grouping

[1] Sharp, F. C., *Education for Character*, p. 6.
[2] Wayland, J. W., *Ethics and Citizenship*, p. 78.

different from that of any other child. The test of character education is whether the good character traits can be so developed and made operative that they shall dominate the life and either control or drive out the evil traits.

Children in whose lives the evil traits mentioned above become dominant, oftentimes form into groups and prove to be a difficult problem in school discipline and a serious hindrance to the regular work of character building. In every large school system a number of recalcitrant youths, delinquents, and criminals (in a recent report, 55,000 under 16 years of age were in the hands of the police in New York City)[3] menace the morals of the entire group, and not only stand in the way of character building but actually lead many other youths into attitudes and practices at utter variance with all character development plans.

One of the chief handicaps to real achievement in character development in the public schools is the indifference of the majority of the people toward the use of the agencies and influences by which character may be affected. The public schools, it must be said, are not backed by an enthusiastic society in the task of character education.[4] The general run of society knows very little as to the kind of ethical training that is being given—or, in fact, whether any kind is being given. Only in extreme cases of crime or delinquency are many questions asked as to whether the schools are seeking to develop character.

Back of this indifference of society toward character training in the schools is a logical reason. In early days the home had most of the responsibility and work of caring for children. Parents built the house, made the children's clothes, baked, churned, raised vegetables, and the like, but in addition they gave moral and religious training. Now the making of the clothes and baking, churning, raising food materials, and the like, have been delegated to others, and the parents have little concern about such things. The making of character has also been delegated to the school, and the parents in many cases seem not to be greatly concerned.

It is just as true of character education as of Christianity that it has suffered in larger degree from the spirit of indifference than it ever has from false beliefs or open opposition.[5] This indifference is shown in a general way by the lack of consideration given to the effects of social practices upon developing youth. While the school is working earnestly to build up character, society in general is doing much to nullify the school's efforts. For example, the schools are attempting to build up the consciences of young people in respect for law, in sobriety, and in temperance; at the same time society furnishes an example of a bibulous population, law-breaking and law-defiant. Again, while the school is teaching kindness to animals, society rushes off to prize-fights and to rodeos[6]; and, while the school

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[3] Benson, C. H., "Why Has Crime Come in Like a Flood in America?" *Sunday School Times* 78:325-7, May 9, 1936.

[4] Green, D. H., quoted in "The Causes of the Crime Wave." (ed.) *United Presbyterian* 98:4, February 20, 1936.

[5] Brown, A. A., *A History of Religious Education in Recent Times*, p. 237.

[6] Nebraska Department of Public Instruction, *Courses of Study for Normal Training High Schools; Character Education*, p. 2 preface.

teaches thrift and honesty, society runs after lotteries, winning tickets, and lucky numbers.

The school alone cannot develop character. It is handicapped by too many opposing social practices. In addition to the indifference of school patrons and of general society as to the matter of character education in the schools, there must be taken into account the indifference of many teachers and administrators who have given little thought to the task and the issues involved.[7]

The reasons for this indifference are not hard to find. In the first place, teachers are taxed to the limit in the teaching of the regular subjects. Their time is taken up with getting over the required amount of work in required courses. There is no time, many say, even to bring in moral lessons incidentally. Things that do not have to be done are often either not done at all or done more or less indifferently. Further, the teachers of the present day have had, as a rule, little or no training in the subject of character development. Training schools, in general, have not offered courses in character education, and for that reason teachers are led to consider that the giving of character courses in the schools is a matter of little importance.

Another fault which can be laid at the door of some teachers and which constitutes a handicap to character development is the unwillingness of these teachers to live a life sufficiently exemplary to serve as an ideal for pupils. It is a rather sad commentary on the teachers in a school system when the officials admit that character education failed because the teachers could not live up to their own code. Real success in developing character depends on the teacher's sincerity and earnestness in living an upright life.

A prevalent social evil which exerts a strong influence against character development is that of intemperance. Not only through the line of inheritance, through nervous and mental instability and physical disability does this evil prove a handicap to character education, but also through the direct effects upon body, mind, and morals.

The amount of drinking and smoking among high school and grade students has been the subject of much controversy because of its connection with politics and the question of bootlegging. But there can be little doubt that both drinking and smoking cigarettes have been quite prevalent in the last decade.

The effects of drinking upon the finer sensibilities, upon judgment, self-control, and the whole moral tone are too well known to need discussion. It is necessary here only to point out that, to the extent that drinking and cigarette smoking prevail in the schools, to that extent is the work of character building made more difficult.

The influence that those of the older generation who frequent the modern saloons have upon young people can hardly be measured. And the inconsistency of providing public moral education for all youth, and at the same time permitting liquor and beer to be sold at almost every convenient corner, tends to counteract the appeal of teachers to a consistent moral life.

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[7] New York State, Department of Education, *Character Building in New York Schools*, p. 93.

Another example of the inconsistencies which hamper the work of character development is the attitude taken by many citizens toward law and law enforcement. Besides the large numbers who are flagrant lawbreakers there are many people who, in what are considered minor matters, either openly flout and break the law or secretly disobey its requirements. Such an attitude, when manifested in the presence of youth, inevitably breaks down their regard for the sanctity and authority of law.

Another phase of this same question is the obvious lack of prompt and rigid law enforcement. Such a large proportion of those who break the laws are either not apprehended or, if caught, are many times released or given light sentences altogether incommensurate with their crimes, that young people have little fear of the consequences of lawbreaking. When our youths note this general policy of looseness in law enforcement, they are likely to assume that lawbreaking is not a very serious offense after all. It is clear that any such opinion or attitude hinders greatly the work of the schools in attempting to build up an honest and upright citizenry.

Another serious handicap to character training in public schools is the prevalent gambling spirit. The example of the adult society which surrounds the present-day youth is in itself a powerful force toward discarding the traits of honesty, justice, and thrift. The prevalence of lotteries, raffles, slot-machines, and the betting on games, prize-fights, races, and other contests give the ordinary youth the impression that society in general approves of such practices. This gambling spirit in society is reflected in the lives of students so that in the schools betting is prevalent enough to present a serious handicap to the teachers' efforts to inculcate habits of industry, thrift, and honesty.

The *Journal of the National Education Association* for December, 1935,[8] shows that there is a movement among highly organized gambling interests to project their activities into school and college sports. College football games, witnessed annually by thousands of high school and grade students, are the biggest betting mediums of all sports. Betting brokers issue regular quotations on the various games every week. Gambling bids fair to become a permanent and regular part of our civilization and to dominate our sense of values in home, school, and community; and where teachers lend their influence to that of the general public in making "big winnings" a life objective, the attitudes which the schools have carefully fostered will be given up and youths will join the gambler's parade.

The lack of a definite program in the handling of youth is also a great hindrance to consistent development of character. Bishop Fisher of the Methodist Episcopal Church said that, after viewing a Red parade in Moscow where enthusiastic young men marched through the Red Square for hours, he was convinced that a program with a definite goal for youth was one thing that America greatly needed.[9] Without a definite character-goal and without concerted, consistent effort to reach

[8] Davis, B. H., "Schools and the Lottery Issue." (ed.) *Journal of the National Education Association* 24:276, December, 1935.

[9] In a convocation address at Indiana University, spring, 1936.

the goal, our attempts at character training are less effective. Furthermore, with hours of leisure before and after school the undirected youth, unenthusiastic about any goal, dissipates much of the character training he has received. Wherever there are community centers, social settlement houses, Y.M.C.A.'s and Y.W.C.A.'s, boys' and girls' clubs, etc., to help conserve youth's ideals, the school's task in character building is made easier.

There is another phase of this question that presents an additional difficulty: the fact that our schools have made no serious concerted effort to work out a national program for character education. Our attempts so far have been sporadic—limited to particular states or to cities and communities. It is true that the United States Constitution leaves education to the states, but only a few states have definite character education courses provided for in the curriculum.[10] This means that in most states each community, whether urban or rural, must work out its own plans for character training, with little or no help from either state or federal departments of school administration. It must be evident to students of educational practice that any subject left to the initiative of individual teachers or individual communities will usually die out from neglect and indifference.

Character education lags, therefore, because there is a lack of cooperation of state and federal school departments in the planning of acceptable courses based on research as to what is usable and effective. Such courses can be determined only by experiments in all types of communities and among different races which make up our polyglot population. Teachers who realize that there is no concerted effort at working out or establishing courses of character development are likely to feel that the work is not so important as some claim it to be. A feasible plan, carefully worked out, would, it is felt, change a handicap into an asset.

The influence of the movies upon the character of American youth is admittedly so tremendous that no true estimate of it can be given. This great educative agency which has in it infinite possibilities for developing a high-charactered manhood and womanhood for America must also be counted among the handicaps to character education in our schools because to such a large extent it has come into the hands of unscrupulous producers.

It must be said, to begin with, that there have been and still are many good, wholesome pictures—educational, entertaining, and inspiring. And as time goes on and as demand increases, there will be many more such films produced. But barring these good pictures, the product of the industry must be catalogued among the handicaps to the development of morals among our children and youths. And because of the fact that what children see is much more potent in their lives than what they hear or read, the handicap presents all the more difficulty.

Recent writers on the influence of moving pictures, such as McKown, have been quite severe in their criticism. They point out that, in general, the industry has failed to make use of the opportunities it

[10] Brown, F. J., "Character Education—Past and Present." *School and Society* 43:585-9, May 2, 1936.

has to promote decency, culture, and morality. Instead, it has constantly presented pictures that are degrading and semi-obscene; that portray debauchery, gambling, sex-situations, licentiousness, degeneracy, smut, and general immorality. It misrepresents, in sarcastic and cynical ways, the ideals of manhood and womanhood.[11] The recent boycott of movies by the Catholic and Protestant churches goes to show that religious leaders consider the general run of pictures bad for youth.

In a study of the motion picture in Toledo, Ohio,[12] it was found that moral dangers were ever present because of the presentation of false conceptions of sin, the creation of a desire to imitate the plots of evil pictures, the portrayal of loose ethics in regard to home ties, and the presenting of crime. In Toledo, some 60,000 children were viewing pictures 60 per cent of which had "suggestive" scenes; scenes depicting the lives of people who had gone wrong but who were now acceptable to society without repentance or change; scenes of infidelity leading to elopement with another man's wife. They were seeing such pictures as "Her Unborn Child," "A Bachelor's Children," and "A Romance of the Underworld." Out of this army of boys and girls in Toledo, there was an increasing number each year appearing before the juvenile court for stealing, truancy, and other immoralities. Two-thirds of the girls appearing owed their difficulties to the movies, where they picked up false ideals, and associated with low-grade male acquaintances. When questioned about their crimes, the youths told of seeing the same things done in the movies. Seventy per cent of those questioned got their ideas in crime from the moving pictures.

Perhaps the most comprehensive and scientific investigation of the effects of moving pictures upon children was carried out by the Motion Picture Research Council during the years 1929-1932. This Council prepared a program for attacking the problem and appealed to the Payne Fund for a grant. This was readily given and a careful study of the problem was made by a large committee of prominent men. Their conclusions are considered well founded and authoritative.[13]

The chief questions asked by this committee were in regard to the amount and types of knowledge gained by children from the movies, to the amount of this knowledge that is retained, and to the influence this knowledge has on young people in directing them towards desirable or undesirable conduct. The committee also sought to ascertain the effect of movies on the health and emotions of children, to find out the chief content of the current pictures and to know the number of children attending the movies weekly.

The results and conclusions of this study are startling and, from the standpoint of handicaps to character education in the schools, are quite significant.

Distinctly related to character development is the finding of this Payne Fund Committee that the children who attend the movies often,

[11] McKown, H. C., *Character Education*, pp. 376-7.

[12] Phelan, J. J., *Motion Pictures as a Phase of Commercialized Amusement in Toledo, Ohio*, pp. 112-17.

[13] A summary of this splendid piece of research is found in W. W. Charters' *Motion Pictures and Youth*.

as compared with those attending little or not at all, are, in regard to attitudes and deportment, less coöperative, less controlled, slightly less truthful, lower in deportment grades, lower in character ratings both by teachers and classmates, less capable in judging right and wrong, less stable emotionally, and more retarded in school.

Of great importance also is the fact that children of the lower ages as well as the older groups gain and retain a tremendous amount of information—bad as well as good. Ages 8 to 10 catch three out of five things that adults catch, ages 11 to 12 catch three out of four, and ages 15 to 16 catch nine out of ten. Pupils of the lower age retain 90 per cent of this information for an indefinite period of time, and at this age accept as authoritative whatever the picture presents.

The content of the pictures forms one of the most serious phases of the problem of the movies. In the Payne Fund study, investigation of hundreds of pictures showed that the chief themes were love, crime, and sex, and that these made up over 70 per cent of the total. The crime pictures dealt with practically every sort of crime: killing, blackmailing, bribery, swindling, racketeering, gambling, bootlegging, banditry, theft, and the like. Sex pictures were found to be a sorry mess for children or even for adults to see: illicit love, loose living, seduction, sexual impropriety, and many things in bad taste.[14]

The use of liquors and scenes of intoxication are shown frequently in moving pictures. In many cases both the hero and heroine drink, as well as the villain and villainess—altogether presenting exceedingly "wet" pictures.

Generally speaking, the motion pictures of today have a tremendous influence in changing intellectual viewpoints, stirring up emotions, and changing attitudes. Present-day pictures have too much crime, too much sex, and too much love for the children of any school level. Because of these facts, they have become a serious hindrance to character development.

The problem for character educators is to convert this handicap into a boon to moral education. Motion pictures are capable of becoming one of the most potent forces in character development which leaders have ever used.

The work of character education in the public schools has always been seriously handicapped because very few teachers have had sufficient training in the subject to be able to teach it effectively. Since the beginning of the twentieth century there has been an increasing interest in the training of teachers for religious education. Nearly all universities and colleges have introduced courses in religion. Many of the denominational colleges now have established chairs of religious education. Some have been slow to change from regular "Bible" courses to a broader curriculum of religious education, but most of the colleges offer a fairly adequate course in either Bible or religious education.[15]

The fact remains, however, that few colleges offer courses which are intended or suited for the task of training students to be teachers of

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[14] Charters, W. W., *Motion Pictures and Youth*, p. 51.

[15] Brown, A. A., *op. cit.*, p. 232.

religion.[16] Furthermore, it can be said that still fewer colleges offer courses intended to train teachers in methods of building character. Character education, as we have shown, is a broader term than religious education. Many teacher training institutions have not recognized this fact and have failed to include training courses in character building.

In speaking of the handicaps to moral growth the importance of ill health and physical defects must not be overlooked. Through many investigations and much research among school children, it has become convincingly clear that the relationship between health and morals is much closer than has been supposed. In scores of cases where children have been incorrigible or have been difficult problems in the school, the mental and moral attitude changed when some physical defect or some cause of ill health was either removed or taken into account. It is pretty generally agreed that health and vigor of body are a very essential part of a foundation for the building of moral, intellectual, and spiritual values.

There are many different kinds of physical and mental aberrations which tend to lower the moral tone and to prevent a normal character development. The question of abnormal fatigue is one that has to be considered in dealing with moral advancement. The child who is greatly fatigued becomes disinterested, inattentive, and discouraged; he loses the higher controls and becomes an easy prey to the lower, more primitive impulses. He becomes unstable, is irritable, and is likely to become a serious problem in discipline. It is certain that this condition of nervous fatigue is one in which little character building can be accomplished.

We need not discuss each separately, but it is a clearly established fact that eye, ear, nose, and throat ailments in children are a prolific source of moral problems in every school. Many cases of truancy, for example, have a history that goes through the following series: inability to read well or see clearly, eye-strain, digestive disorders, headache, discouragement, inattention, dislike for study, mischievousness, resultant punishment, truancy. Generally speaking the truant is not very amenable to character education. There is a mass of evidence to show that there is much justification for the idea that a great deal of the incorrigibility, mental retardation, truancy, and other moral delinquencies is a direct result of defects of eyes, ears, teeth, or other parts of the body.[17] If we believe that clear thinking is necessary to good morals, then these bodily defects which lead to mental obtuseness are responsible for the dulling of moral perceptions.

The problem of malnutrition, which in some schools is quite serious, has its definite connection with problems of character building. The undernourished child often develops into the mentally retarded child who becomes discouraged and fails in his school work. The failing pupil often becomes the moral delinquent who is not only himself a problem

[16] *Ibid.*, p. 234.

[17] Martin, H. L., *Formative Factors in Character*, pp. 51-2.

in character building but is also a handicap to the whole school in its effort to promote general character growth.[18]

A real hindrance to character building, which perhaps has not been given a sufficiently serious consideration, is the lack of unity to be seen in the churches which represent Christianity. Our American youth are confronted with a sectarian puzzle which to them is quite disconcerting. The present-day school child must wonder at the heterogeneity of his religious environment, for as he passes down the street he sees on the one side a Methodist church and on the other a Baptist. Further on he passes a Catholic church with its parochial school alongside. Next he sees a plain tabernacle or chapel, then a splendid Christian Science temple, a United church, a Reformed church, and finally a Christian church. What are all the rest if not Christian, he may wonder. What does it all mean? If these all represent or manifest the Christian religion—why so many different kinds? Are all but one false—and is the true one his own? What a spiritual puzzle we have ready at hand for a thinking youth as he considers religion and character training and the relationship between the two.

W. C. Bagley, in an address to the National Education Association in 1929, spoke of several causes of crime in the United States which may also be considered as handicaps to effective character building, hindering as they do the work carried on in the schools. The first cause mentioned is the mobility of our population. Wherever there is a stationary population there are the restraints of neighbors' opinions and neighbors' good will. Another cause is the different standards and laws established in different states as to divorce, Bible reading, white and negro segregation, betting, and bootlegging. A third cause is the traditional attitude that we do not have to obey laws fully. We choose which ones we will obey. A too-rugged individualism is stressed. A fourth cause is the increased wealth and leisure we have today—coupled with a lack of the spirit of renunciation and sacrifice.

The serious handicaps discussed above and others of somewhat less importance present a most formidable array of difficulties which every teacher has to face in an effort to build up moral stamina.

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[18] In his book *Formative Factors in Character*, ch. 4, Dr. Herbert Martin furnishes a mass of evidence tending to prove that bodily conditions and moral steadfastness are closely related.

VII. METHODS OF DEVELOPING CHARACTER

EVERY new generation is interested and concerned about the ways in which character may be developed. Whenever a serious crisis comes in society, or when men observe an unsocial tendency in youth or, as at the present, see a definite wave of immoral conduct which we have called the crime wave, the natural thing is to inquire how society may give its youth a moral training sufficiently strong to meet such an emergency. We have always had a rather strong faith that education can cure social ills. Our faith may not be any too well founded, but we still turn to the teacher and the schools to change undesirable social situations.

In asking the teacher and the schools to take the children of all kinds of homes and train and develop them into useful, enlightened, and moral citizens, we are setting before them a Herculean task. *How* to perform the task becomes of major importance.

One of the fundamental desiderata in assuming the work is that the schools cannot make, mold, or force human nature into desirable permanent forms. The child is not putty in the teacher's hand, he is not wood or stone to be carved into a beautiful statue, he is not malleable iron to be hammered into shape, nor steel to be melted and poured into ready-made molds. Rather is he more like the growing tree or vine that can be nurtured and guided into a thing of beauty and of fruitfulness. Even this analogy is not complete, for a youth can neither be forced in a certain direction as the vine nor confined to one spot as the tree. He is in a large sense the master of his own fate and achieves his own character. The school's part can only be to suggest ideals, guide, persuade, instruct, and furnish a helpful setting so that youth shall choose the better things. Character development for youth is a process of self-discovery; the schools can only assist in making that discovery. In view of these facts the schools cannot be expected always to produce high type characters and are not to be censured because they fail in certain cases.

There are many who have had serious doubts as to whether formal education is very effective in changing conduct and developing character. Results of scientifically arranged and controlled experiments do not always furnish grounds for optimism along this line. It is not to be wondered at, therefore, that the opinions of teachers as to the effectiveness of certain methods of moral education in building character are not at all unanimous.

In all character development work, while the differences in individuals must be considered and the occasional brilliant talent developed, the chief interest must be in those qualities which are common to all youths. A common humanity possesses common qualities such as honor, truthfulness, and love. These universal virtues are the chief concern of education. To know which character traits are most universal and most essential and to know and use the best methods in cultivating these universals becomes education's chief task.

In seeking to find and use the best methods in developing character,

the first essential is to realize that every child, as every other living animal and as every plant, grows from within, and grows best when his native tendencies are given ample opportunity to expand. We must learn first what these natural tendencies are, and second, how to guide these tendencies to a predetermined desirable goal.

The expression "guiding the tendencies of a child" has in it the heart of the character development problem. We cannot foist or thrust upon a child the character traits which to us seem desirable.[1] We cannot fixate character by the application of physical, mental, or moral force. Only as we make use of native impulses and native reactions and movements and guide these through appeal to reason, can we expect to form character.

The chief natural tendencies noted by Sisson[2] are bodily activity, sense-hunger and curiosity, suggestibility, tastes and æsthetic appreciation, self-assertion, love, joy, fear, the growing-up process, and love of approbation. Whichever methods or plans best harmonize and best coöperate with the orderly development of these tendencies will be found most successful.

It must be remembered, however, that character education consists in developing these native tendencies only to a median degree. An excess of any one of these, whether fear, suggestibility, self-assertion, or bodily activity, could result in a moral monstrosity rather than a well-rounded personality.

Fosdick,[3] in the *Twelve Tests of Character*, in a chapter on "Harnessing the Caveman" has pointed out that native instincts ought neither to be surrendered to nor stamped out. They are for us a mighty force not to be crushed, but to be expanded and used after having been organized and directed to new aims. If it is a test of character to be able to transform primitive instincts into useful, controlled energies, then the methods by which this transformation may be accomplished become of grave importance.

As William James pointed out long ago, the best way to handle those native instincts which, if left to themselves and given free rein would develop into powerful forces antagonistic to society, is to direct them into channels of usefulness. For example, instead of seeking to kill the instinct of pugnacity, set it to work in fighting social evils and overcoming obstacles to social progress. It takes the fighting spirit to meet sickness, to meet poverty or financial reverses. It takes combativeness to force temptation to the wall.

Methods of moral education should include the giving of ample opportunities for natural instincts to expand and grow strong in the direction of human welfare. One of the first tasks of the teacher in getting character development started is to try to get the child's coöperation in a definite way toward a definite goal. Character as a desirable and possible ideal should be held before children in every possible effective way and with all the earnestness and skill a teacher can command. The child should be taught to realize that there is a light within—a

[1] Sisson, E. O., *The Essentials of Character*, p. 5.
[2] *Ibid.*, pp. 6-31.
[3] Fosdick, H. E., *Twelve Tests of Character*, pp. 143-61.

sacred flame and inner power that he should resolutely look for and courageously obey. The school's task is not only to develop character but also to help the child to recognize and value character.

In the report of the Committee on Character Education of the National Education Association in 1926[4] it was shown that at that time the best methods of character education were not at all determined. Strictly scientific knowledge in the field was practically nil. Methods were in the empirical stage—most of them being of the cut-and-try type. Because of these facts it was suggested that case material should be given a more important place, in order to observe and record actual conditions and changes in moral life; that we should catch the educand in the very act of conduct changes and note if there is perception of an inner change; and that we should lay less stress on elemental reflexes and instincts and more emphasis on action patterns.[5]

Progress has been made since 1926 in objective studies of character, but there is no unanimity as yet as to the best methods in character development. Two general ways of developing character have been suggested: an inner way and an outward way—the way of meditation, prayer, silence, and loneliness, and the way of fellowship, mutual companionship, and mutual love. Both these ways seem to us to be necessary:—if we run always to society we become superficial; if we retreat into self we become self-centered and lose the sense of identity with our fellow-men. What we most need is a constant interplay between the social self and the inner self, sharing with others the riches of the inner life and enriching the inner life through social contacts.[6]

Because of the fact that there are three factors involved in the development of character in the schools—namely, the teacher, the pupils, and the "subject of discourse through which they have fellowship," the following three methods of carrying out the program of character education have been suggested.[7] The first is called the Socratic method. In this method the control is from the standpoint of the teacher, who asks questions and, from the student's answer, goes on to further questioning with the intention of showing the pupil what he knows or does not know about the subject. The second method is the catechetical or code method. This method is from the standpoint of subject-matter. It is definite and locates the pupil's attention on specific subjects. It may, however, rely too much on authority. The third method, which is from the standpoint of the learner, may be called the empirical or experience method. In this, the pupil identifies himself with the thought and spirit of an enterprise and takes an attitude toward character traits—or, in fact, develops some character trait through actual experience. The action in this case is specific and the character trait developed is therefore specific.

It has been stated by another writer[8] that the three chief methods

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[4] U.S. Bureau of Education, *Character Education*, pp. 50-1.

[5] *Ibid.*, p. 3.

[6] Bragdon, C., "This Brave New World." *Biosophical Review* 5:27, Spring-Summer, 1936.

[7] U.S. Bureau of Education, *op. cit.*, p. 54.

[8] Peters, C. C., "The Potency of Instruction in Character Education." *Journal of Educational Sociology* 7:215-16, December, 1933.

of developing character are as follows: first, through imitation; second, through individual trial-and-error experiences; and third, through reflection upon ideas and ideals, whether these be presented through imagination, literature, or verbal narration. In all three of these methods the public school has a definite part to play.

In the first method, imitation, or influencing personality by personality, the school furnishes an abundance of opportunities for gaining character values. Despite the fact that we have some low-grade teachers who are not worthy of imitation, our schools on the whole are fortunate in having teachers whose characters are above reproach and whose lives radiate good sense, good taste, good manners, and good will and are a continual source of inspiration to youth. Their influence will be discussed in another section.

Teachers are only one group, however, of the school population which exerts social pressure upon youth and which radiates an influence upon taste, judgment, and appreciation. School companions and school administrators all have an important part in the influencing of character growth. These also will be spoken of in a later chapter. McDougall,[9] writing on this point, says that in the early stages character formation is largely a problem of absorption from surrounding persons.

With the second method, that of affording the individual many trial-and-error experiences, the school has a great deal to do. It has a very important place in setting the stage so that the child may have a rich experience in work and in play. Character grows by testing out one's powers in overcoming difficulties, accomplishing results, and meeting social problems. It is therefore the school's privilege to furnish the place, make possible the contacts under proper supervision, and set the tasks which strengthen the character.[10]

In these first two fields which serve as character building sources the schools have done very creditable work. They have provided, in most cases, pleasant and comfortable surroundings and agreeable companions. They have supervised both work and play and have made it possible for rich and poor to know the best and see the best of our American culture. They have given a very large percentage of youth not merely a glimpse of the abundant life but a very good sampling of it.

It is in the third field or source of character, which we have called reflection, that so-called "instruction" comes. Instruction, if we analyze its functioning, is the presenting to the mind of another the world of ideas—events, facts, and ideals—whether past or present, true or false, actual or imaginary. The presentation of these ideas may be by demonstration, drama, song, lecture, picture, or the written page, or in fact by many different methods. Out of the ideas and ideals presented the individual selects, according to his inclination and judgment, the ones he wishes to make use of. The teacher may emphasize the important ideas and ideals, but may not force them upon the pupil's mind. Instruction is not meant to cover compulsory acceptance of the things presented. There must be voluntary acceptance of the ideas by the

[9] McDougall, W., *Character and the Conduct of Life*, p. 69.

[10] Smith, D. V., "Another of the Builders." *New Century Leader* 36:7, December, 1935.

student. McDougall[11] says there must be two processes: first, selecting or forming an ideal; second, applying this ideal as a standard for comparison and, along with this, making an effort to live up to the standard.

Perhaps the greatest difference of opinion as to character education has been concerning methods. How shall we best present the ideas, facts, and ideals that tend to build character? All presentation of ideas and ideals comes under two methods: direct and indirect. The question as to which of these is the better method has been a subject of debate for many years and seems no nearer settlement than it was a generation ago. The chief difficulty has been the confusion in the use of the terms "direct method" and "indirect method" of moral instruction. So great is this confusion that in the *Seventh Yearbook* of the Department of Classroom Teachers there is no attempt to define the terms nor to illustrate them as two separate and distinct methods.[12]

The most common usage of the terms is to confine direct moral instruction to the giving of definite courses in ethics, morals, or religion, and to include under indirect moral instruction such instruction as may be given in connection with regular curricular subjects, classroom activities, and extracurricular activities as opportunities arise.

McKown's definition[13] of the direct method is quite good and comprehensive. He regards it as the attempt to center the attention of the students upon definite virtues—by discussion and illustrations; by learning and repeating definitions, verses, creeds, slogans, codes, pledges, and the like; by studying the lives of men and the history of events to find the virtues; and by writing stories and essays that emphasize moral traits. This author, however, in his discussion of the indirect method fails to keep in mind the definition above, for he shows[14] that the use of an event or situation in school life may be effectively capitalized by discussion. This merely follows the line of attack mentioned above as direct method in centering the attention upon definite virtues by discussion and illustration. He has, however, paved the way for the discrepancy by showing that the terms greatly overlap and that distinctions are not clear.[15]

Charters, whose book on *The Teaching of Ideals* is widely quoted, seeks to distinguish between direct and indirect moral instruction. He starts with the definition that direct instruction begins with a consideration of traits, while indirect begins with a consideration of situations. In direct moral instruction, a moral trait is the chief topic of instruction; in indirect, some other subject than morals or moral traits is the chief topic of instruction but some particular moral trait is introduced, discussed, and developed as a by-product.

But Charters, in discussing indirect instruction in morals, urges the development of a technique, even suggesting that the teacher select and list the traits to be developed. He cites Maryland's plan for teaching

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[11] McDougall, W., *op. cit.*, p. 82.

[12] National Education Association, Department of Classroom Teachers, *The Classroom Teacher and Character Education*, pp. 42-5.

[13] McKown, H. C., *Character Education*, p. 76.

[14] *Ibid.*, p. 151.

[15] *Ibid.*, p. 126.

citizenship courses in which five ideals or traits are suggested for development. But selecting traits in advance and making the "situation" of a citizenship course a means of developing that trait is little less than doing what his own definition calls giving direct instruction. In his summary of indirect instruction he states that a systematic blueprint should be drawn up as a check-list; that the traits for each unit should be determined and the development of these traits demanded of all students.[16] This would seem to be very much the same as systematic direct instruction even though the work be done just as opportunity offers.

If the stricter meaning of the term "direct" were understood and adhered to, much difficulty in plans and discussions might be eliminated. "Direct" means going to the point at once, in a straight line, and without camouflage. "Indirect" means in a roundabout way. Direct moral instruction, therefore, is going to the point at once, calling attention to a specific trait, and, by discussion and illustration, making that trait stand out as a quality to be desired. This method need not be confined to a scheduled course, but may be used any time a situation arises that presents an opportunity. Constant misuse of the term "indirect" is found among those who speak of using everyday occurrences, topics, and events as a setting and opportunity for indirect moral instruction. However, it would seem clear that, if a teacher under any circumstances calls attention to a situation, an incident, picture, song, or what not, and draws a moral lesson from it, this is definitely direct moral instruction and by all means should be included under the term.

The strong opposition to direct moral instruction is not usually to the type just mentioned but rather to the scheduled courses. Of course there are some who fear that, if a character trait is even mentioned in the presence of youth as a desirable attainment, some will at once be antagonized and others, becoming introspective, will grow into moral prigs.[17] But, paradoxically speaking, the so-called indirect moral instruction which so many educators are enthusiastic over is in fact direct moral teaching. True, it is incidental because not planned and arranged for in advance, but the attack is definite and direct.

Strictly speaking, the term "indirect method" of character development might better be confined to those ways by which character is trained without the student's attention being called to the subject—and even sometimes without his being conscious of the training. Extracurricular activities along with much of the work of the curriculum are ever-present sources of character growth, though no word is said about any moral trait. The whole school system—school plant, school atmosphere, school organizations—is a character building agency, but the work it does is accomplished through the indirect method.

Strictly speaking again, it would seem that there can be no indirect instruction in morals, but that there may be development of character through an indirect method. There may be incidental and informal moral instruction, but the method of attack is the direct method.

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[16] Charters, W. W., *The Teaching of Ideals*, p. 181.

[17] National Education Association, Department of Superintendence, *Tenth Yearbook*, p. 5.

From the many discussions of the whole subject one would determine that there are really three divisions necessary to outline the work. There are two types of direct instruction: formal, which is the giving of special courses in morals; and informal, or incidental, which is the making use of occasions and opportunities that arise in any school subject or school activity for the discussion of moral traits. In both of these attention is given to the trait, whether the situation is a natural one or one that is arranged in advance. The third division is the indirect method of character development, where no instruction is given but where the total experience and total situation tends to build up character traits. This method is building character by influence rather than by indirect instruction.

The use of these three clear-cut divisions would eliminate some of the difficulties in discussion of the character education methods. For example, the mistake which McKown speaks of—"identifying the indirect method with extracurricular activities"—would be uncalled for, for, as we can show, direct instruction may be given in connection with any activity.

It would seem that what is really meant by those who use the term "indirect moral instruction" is "non-scheduled" moral development. It is not a "lesson in morals." It is non-curricular, unorganized, and not outlined as a part of a series. Perhaps "informal" best expresses the whole idea.

Those who favor the formal direct method, or the giving of regular courses in character development, such as lessons in ethics, or morals and manners, or religion, claim for this method several distinct advantages. For example, it uses a great quantity of splendid material, such as ethical codes, slogans, creeds, mottoes, verses and rhymes, and pledges. It permits of an organized, well-developed course of study which covers fully the field of character development.

Other advantages credited to the method where definite courses are given are: it first of all offers opportunity for systematic presentation of the values of character traits. No trait need be left out, and all may be adequately treated. The work may be arranged and distributed according to the age and abilities of the students. The method is also definite, there being no question as to which trait is being emphasized nor as to what moral lesson it is desired to inculcate.

Another advantage of the formal direct method in which courses in character are given is that, where the teacher is assigned the work of giving a course in morals, preparation must be made and the actual class work must be carried through. Responsibility for the work rests definitely upon the teacher. Instead of merely taking advantage of whatever circumstances happen to afford an opportunity to teach moral traits, there is the daily lesson to be discussed and emphasized.

Since one phase of character is a fixed inclination toward right conduct which results from constant obedience to moral principles, it is essential that every child should have a true and comprehensive understanding of these moral principles. It is pointed out by those who favor giving regular courses in moral education that there is no better way of learning and understanding moral principles than by having regular

lessons in them, discussing them and applying them in the daily events and activities of life. The power of generalization, and the power to make right choices in various kinds of moral situations are said to be greatly enhanced by a systematic study of the various moral principles. Through meditation and study comes conviction; and conviction is the belief that moral principles should be carried out. It is claimed also that, through the use of vivid illustrations, interesting stories, and visual aids, the formal direct method can develop emotionalized attitudes and guide the students toward seeking desirable ends.[28]

The formal direct method has also the advantage of bringing to clear consciousness the central truths in regard to moral traits wherever found. Such teaching need not be confined to traits found within the schoolroom, but may be extended to traits lying outside the limits of schoolroom experience.

One of the limitations of the direct formal method of teaching morals is that the traits or principles may be learned by rote and may not be assimilated, accepted as ideals, or considered as objects of desire. The mere knowledge or possession of principles, even high principles, does not guarantee high conduct. According to McDougall,[29] principles are not really a part of character but are merely guide-posts to character. They show the way but do not furnish the motive for taking that way. In considering this phase of the value of principles or moral codes we inevitably come back to the old maxim of Socrates that knowledge is virtue—which has so often been demonstrated to be untrue.

The above argument does not lessen at all nor seek to decry the value of principles as guides to action or as ideals for which to strive. If the principle is accepted as an ideal and sentiment becomes attached to it, then it becomes a controlling influence in the life.

A further disadvantage of teaching courses in morals is the tendency to make of the lesson a formal dry affair without application to everyday life. The bookish type of lesson with reciting of formal facts in a formal way does little in developing character. Interest and enthusiasm are lost and the course becomes repulsive. These results, however, depend largely upon the teacher and are not inherent in the course itself.

It is often stated also as an objection to the direct formal method of moral instruction that, if a definite course is followed, many timely topics and events cannot be brought in for lack of time, and the older facts and illustrations of the text may be much less valuable than those of the present day.

The argument so often raised against giving a course in morals or character education—that there is no time nor place for it in the curriculum—is not really worthy of a place in our discussion. Character is generally conceded to be of chief importance in all educational work and to say there is no time for it is merely a reflection on the judgment and character of the school administrators. It is true, of course, that as many curricula now stand there is no room for character education

[28] McKown, H. C., *op. cit.*, p. 133.
[29] McDougall, W., *op. cit.*, pp. 108-9.

courses, and teachers have no time even for incidental or informal moral instruction. But this is a matter that can be remedied where the will to do it is present.

The informal or non-scheduled character training has more advocates in recent years than has the formal method. A certain amount of opposition to the latter is shown because of former dull practices such as preaching or exhortation, because of the authoritarian philosophy back of the teaching, and also partly because in the minds of many the formal method is associated with religious instruction—the learning of catechisms, creeds, Bible passages, etc.

However, the non-scheduled work in character development has some decided advantages. Some of the advantages are merely the reverse side of the disadvantages laid at the door of the formal method. For example, the non-scheduled character teaching has the advantage of being natural and timely. Many times a day happenings on the school grounds or in the halls or perhaps in the schoolroom itself give a very appropriate and natural approach to a moral question. Discussion of the incident is free from the artificial set-up so common in formal lessons in morals. All sorts of community, national, and world events continuously furnish an opportunity and basis for the discussion of moral traits and problems. Trait actions are in constant evidence in the schools and can very naturally be pointed out as ideal or undesirable as the case may be. These trait actions, when taken up for discussion while they are fresh in mind and while still emotionalized, can be made to appear highly significant.

Another advantage, as indicated by McKown,[20] is that the moral situation, when called to the attention of a child and presented as a moral problem, oftentimes gives opportunity at once for discussion, reasoning, and conscious choice. Thus knowledge of the right and opportunity to practice the right are tied together in a most effective way. Especially is this method effective when the situation is highly emotionalized and when the pent-up emotion is directed by the teacher toward an escape in the right trait-action.

The disadvantages of non-scheduled or informal character training are not all really inherent but are partly due to unqualified or negligent teachers. It is claimed that this sort of training is merely incidental or, in fact, accidental, and that much that is important in the moral realm will be neglected entirely or be insufficiently stressed. There can be no assurance that proper situations will arise during school life by which or through which certain desirable traits may be inculcated.

Perhaps the most serious disadvantage of the informal method of character education is that, when the work is left to chance and to the teacher's own initiative, whims, caprices, and even irresponsibility, the result is often a poor sort of desultory, unsystematic, inefficient attainment. Not being charged with definite work and responsibility, the teacher makes little effort to develop character.

In addition to the above, there is the disadvantage that, without the help of a text and an organized course, the teacher will fail to sense

[20] McKown, H. C., *op. cit.*, p. 152.

the deep moral needs of children, and will fail to recognize the chief traits in character and to carry to completion any attempted moral development.

It must be mentioned here also that many teachers have insufficient training and background to enable them, without the help of a well-organized course, to give worth-while assistance in character development. They are only slightly acquainted with the fundamental principles of morality and have no adequate conception of proper materials and proper methods of character culture, and they are unable to take advantage of opportunities that open the way for informal moral instruction.

The third method of character education which we have called the indirect method has a very prominent place in all public schools. In this method no course is given, no text is used, and no particular moral traits or trait actions are studied or discussed. Under this method we include the work of the whole school system, all it does and all it is. Even the very atmosphere of the school is a powerful force in character building. The curriculum, though parts of it may be useful in the informal method of instruction, nevertheless lends itself constantly to the influencing, silently and unobtrusively, of the moral character of students. Literature of all kinds—history, poetry, fiction, biography—tends to change the spiritual outlook of youth and thus affect their character. The whole gamut of the emotions may be run—hope, fear, joy, sadness, courage, etc. Imagination is stirred up, appreciation is enlarged, and ambition is awakened. Art and music stir the soul, while science opens the eyes of youth to the material wonders of the world. All this and much more is done, with no preachment from teachers, no formal lesson in morals, no making use of a moral situation for emphasizing morality.

Character is continuously built indirectly by the influence of students, teachers, administrators, school activities of all sorts, student organizations, school athletics, and various other agencies. These will be discussed in a later section.

This indirect method has the advantage of constant continuous influence. It is an unopposed influence because unobtrusive and because, for the most part, unconsciously received.

The relative worth of these three different methods of character development is largely a matter of conjecture. It is almost impossible to test the value of any one because in most cases one of the other methods enters in. In fact, always, when one of the direct methods is being used, the indirect influence of the whole school is also being brought to bear on the learner.

The relative merits of the formal and informal direct methods may be to some little extent ascertained by tests which may be made fairly objective. Many attempts at testing out whether the formal or the informal method of moral instruction is the better way have been made by competent men. Perhaps the best series of tests under controlled conditions was made in 1932-33 by Pennsylvania State College. In the fall of 1932 sixteen investigators began the tests employing thirty pairs of matched groups of students. To one group of each pair they gave

instruction headed toward character education; to the other group, which served as a control or check group, no such instruction was given. In this series of tests by far the largest mass of scientific evidence ever gathered on the potency of moral instruction in modifying conduct was obtained and appraised.

It is not possible with our limited space to describe many of these tests, but a brief statement concerning a few of them will show the methods used and the conclusions reached.

One test by Miss Elizabeth B. Meek was on "The Effect of the Study of Latin upon Character Traits."[21] This test was to ascertain what results might accrue from the incidental teaching of character traits in connection with Latin. Forty pupils in the tenth grade, under the same teacher, were selected. These forty pupils were divided into two groups of twenty each. The two groups were paired as to I. Q., age, sex, and grade level. All forty pupils took the same work with the exception that only the experimental group of twenty took Latin. Tests were given before and after the experiment on attitudes toward social situations, toward war, and toward people of other nations and races. The conclusion reached in this experiment was that in all three tests the results were positive and suggested the possibility of developing character traits through the teaching of Latin.

Experiments on "The Effect of Direct Instruction" were made by E. K. Robb and J. F. Faust.[22] Two experiments were carried out with seniors in two high schools in Pennsylvania—Bedford and Chambersburg—in a study of the effect of direct instruction on ethical discrimination and moral conduct.

In the Bedford school the experimental group was given a textbook course on ethical problems along with the regular class work in problems of democracy. In the control group no ethical instruction was given. The conclusion of the experimenter was that the study showed that moral discrimination and such moral conduct as was covered by the study can be improved through systematic instruction in ethics.

In the Chambersburg experiment two home-rooms were used. The experimental group was given a series of special talks and programs on various attributes of character—one address each week for eighteen weeks. The control group followed the regular home-room schedule. The conclusion of the experimenter in this case was that the experiment suggested the possibility that ethical development may be accelerated through direct and systematic instruction in problems of conduct.

Another experiment on formal direct instruction was carried out by Miss Alice K. Milson. This was on "The Teaching of Courtesy in the Junior High School."[23] A study was made of the effect of systematic teaching of ideals and technique of courtesy in a Pennsylvania village. The teaching program lasted three months and was given in

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[21] Meek, E. B., "The Effect of the Study of Latin upon Character Traits." *Journal of Educational Sociology* 7:241-3, December, 1933.

[22] Robb, E. K., and Faust, J. F., "The Effect of Direct Instruction." *Journal of Educational Sociology* 7:237-40, December, 1933.

[23] Milson, A. K., "The Teaching of Courtesy in the Junior High School." *Journal of Educational Sociology* 7:249, December, 1933.

three grades—seventh, eighth, and ninth. The conclusion was that the instructed pupils exceeded the uninstructed in gains in courtesy in all three grades.

A triple test on "The Results of the Incidental Method of Instruction in Character Education" was made by F. R. Kniss, E. K. Robb, and E. A. Glatfelter[24] in three junior and senior high schools of Pennsylvania. The study was made to determine whether incidental instruction might be effective in training character. An experimental group and a control group of equal economic and mental standing were used in each school in making the study. In the experimental groups every occasion favorable to the stressing of moral traits was made use of in the regular class work. In the control groups the regular class work was carried on with no attempt at stressing moral lessons. The conclusion of those who made the different tests was that in the three experiments in the three different schools incidental instruction in morals was ineffectual in improving moral judgment or furthering moral conduct.

Another experiment was made by D. W. Campbell and G. F. Stover on "Teaching International-Mindedness in the Social Studies."[25] This study was to determine whether the incidental teaching of international-mindedness in economic geography classes might be effective, and whether visual aids in this teaching might be helpful. The results in both were stated by the experimenters to be positive.

In the general summary given of this set of experiments it is stated that the evidence of the series indicates that incidental instruction is ineffectual in measurably modifying conduct. The evidence also indicates that, in the traits studied, systematic moral instruction can aid in the development of character.[26]

The results of this particular set of experiments are strongly on the side of direct systematic instruction. They tend to balance many reports in favor of informal teaching and go to confirm the statement that no agreement has been reached as to the relative merits of the formal and informal methods.

In any appraisal of the value of these tests, the questions must be asked whether the attitudes of those taking part were permanently affected and whether conduct in the months which followed the tests was noticeably improved. In the experiments described above, pretests and after-tests were given to determine whether any changes took place. But the judging of any changes in attitude was largely by the students themselves. Teacher ratings, made after a lapse of several weeks' time, might be the better way of determining whether a real improvement in character had been achieved.

What the evidence when viewed as a whole and viewed dispas-

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[24] Kniss, F. R.; Robb, E. K.; and Glatfelter, E. A., "The Results of the Incidental Methods of Instruction in Character Education." *Journal of Educational Sociology* 7:259-63, December, 1933.

[25] Campbell, D. W., and Stover, G. F., "Teaching International-Mindedness in the Social Studies." *Journal of Educational Sociology* 7:244-8, December, 1933.

[26] Peters, C. C., "Summary of the Penn State Experiments on the Influence of Instruction in Character Education." *Journal of Educational Sociology* 7:269-72, December, 1933.

sionately seems to indicate is that all three of the methods we have discussed are practical and helpful in character education. There is a place for each and a time for each. At one time, in a particular situation, a certain one of these methods may prove best; at another time, under different circumstances, another method may work out to better advantage. The fact seems to be that there is no compelling argument to show that any one of the methods discussed is not worthy of a place in character education. The concensus of opinion among those who have seriously studied the question seems to be that all methods and even combinations of methods should be used. For example, Charters[27] points out that, although in his opinion the indirect (informal) method is the basic method, yet when this fails the direct (formal) method should be used as an auxiliary. The National Education Association at different times has shown that all methods should be made use of. As far back as 1926 the Committee on Character Education pointed out that, in order to realize all the objectives of character education, all the methods and means available should be utilized. They suggested the following methods:

1. By example (of teachers and school officers).
2. By indirect moral instruction through all school subjects.
3. By direct group instruction and by personal conferences.
4. By student participation in government.
5. By all extracurricular activities, such as athletics, clubs, assemblies, etc.[28]

McKown, one of the latest writers on character education, says that both the formal and informal methods have their strengths and their faults; that they are not opposed to each other, but are supplementary; and that the two should be combined. He further states that the truly conscientious character educator will try out any and all methods that give promise of valuable results.[29]

The Nebraska State Plan advocates the use of both direct and indirect methods and also the use of a combination of these, which is called the eclectic method. This latter is merely a selection of the best ideas from both the direct and indirect methods.

There is universal agreement that all education is character education; that the whole school set-up, the whole school program, is a character building procedure.[30] Moralizing or teaching about character is not desirable; neither is it desirable to have a smug assurance that, if we carry on the regular routine of school work, character will automatically develop, indirectly. But it is desirable to furnish such council and direction, such schoolroom practices, such social situations, that the child will live and want to live the good life every day.

Whether we develop character directly or indirectly matters little. The crucial point is whether pupils are developing growing standards of conduct from present experience and whether they will apply these standards in future experience.

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[27] Charters, W. W., *op. cit.*, pp. 184-5.

[28] U.S. Bureau of Education, *op. cit.*, p. 67.

[29] McKown, H. C., *op. cit.*, pp. 161-2.

[30] Hockett, J. A., "A Point of View in Character Education." *California Journal of Elementary Education* 1:33-4, November, 1932.

VIII. AGENCIES IN CHARACTER EDUCATION

In dealing with the whole problem of character building and the promotion of character education in our public schools, it may be stated emphatically that the agents who hold the strategic positions are the administrators and teachers. Other agents and many agencies such as companions, school surroundings, school subjects, and activities have their definite influence and their contributions to character growth, but those who govern and direct the schools and those who as teachers come into daily contact with open-hearted, open-minded, developing youth are by far the most important influence in the school life of children and youths.

It would be impossible in this short brochure to do justice to the thousands of school administrators and teachers who have kept faith with Horace Mann and other American leaders and have given themselves whole heartedly to the service of youth. But we wish to show, briefly, some of the ways in which these administrators and teachers can and do promote the moral and spiritual development of American young people.

THE ADMINISTRATION

Very much of the success of character education in the schools of the United States depends upon the administrative officers. These officials, generally speaking, are vested with an almost unlimited authority in the management of schools. They have under their direction the entire school unit, either city or county. Under their control and supervision are the selection of teachers, the making of curricula (in accordance, of course, with state requirements), the care of grounds and buildings, the budget, and the general program and policy. Because of the tremendous power placed in their hands, it is highly desirable from the character education standpoint that the school officials be men and women of unquestioned moral standing and that they be sincerely interested in the moral welfare of youth.

There are many ways in which the administration may wield a great influence in character development. First of all, they can greatly affect character education by their general attitude toward the work. If it is evident to teachers, pupils, and patrons that the superintendent, school board, and principals are sincerely interested in and favorable toward a program of character development, this very fact makes for a more enthusiastic and interested school body and makes it much easier for teachers to promote particular character building plans and programs.[1] An indifferent or pessimistic attitude on the part of school officials as to character education often throws cold water on every plan and in many cases nullifies the efforts of teachers who seek to promote character building.

Because of the fact that character is generally admitted to be the

[1] Oklahoma Department of Education, *Character Education; A Handbook for Teachers*, p. 8.

goal of education, the administration is under obligation to carry forward character education work as effectively as any other school activity.

The moral character of the school officials has much to do with the attitude and interest which pupils take in any plan of character development. If the superintendent and principals are sincere, upright, and honest and are earnestly concerned with the students' moral welfare, the fact is soon recognized and the whole work is made easier. In view of this fact school boards and trustees should feel under obligation to select superintendents and principals who are vitally interested in character growth. The community, in turn, should select boards and trustees who have right ideas and high ideals about character development, knowing that the kind of men selected will largely determine the kind of character education that will be given in the schools and the kind of character that will be manifested by the pupils.

The school administration may also assist in character education by providing a proper curriculum. The attitude of the school officials has much to do with whether or not character courses find a place in the school program, and with whether or not character is developed indirectly, if that plan seems best. Many teachers would give time and place to courses in morals, ethics, or religion if they were encouraged by the superintendent and principal. As is shown in the survey of states as to moral education, there are very few localities where moral or religious instruction could not be given if the school officials evidenced a favorable attitude toward the work.

The proper provision and supervision of extracurricular activities by the administration may aid materially in character education. These activities as well as the curriculum should be broad enough to provide not merely for the average child but for each and every child according to his several needs and abilities.

The provision of suitable, sanitary, and comfortable buildings and adequate equipment for work, together with proper supervision of buildings and grounds, has much to do with the moral tone and atmosphere of schools, and in this field the administration may be a force on the side of character building.

The administration may also further the work of character education by earnest coöperation with parents and with the whole community. Education is a coöperative task for the home, school, church, and community. Oftentimes the school officials can be of great service in effectively relating and tying together the efforts of these different groups.

In order to develop a successful democracy, the whole population must be educated both in intelligence and character. In the accomplishment of this task the administrators of schools may have an important place. It is their privilege and responsibility so to emphasize and favor the work that it will become, in the eyes of teachers and pupils, the most important part of school life. Administrators therefore may consider the task of character training as worthy of their best and most consecrated efforts.[2]

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[2] National Education Association, Department of Superintendence, *Tenth Yearbook*, pp. 305-14.

THE TEACHER

It is generally admitted that in the work of building character within the schools the teacher has the most important place and exerts the greatest influence. It is to the teacher that we must look for an inspiring example of worthy character, and upon the teacher rests the chief responsibility in carrying out any progressive program of character development.

All of us as American citizens owe a deep debt of gratitude to school teachers. In the change from religious to secular schools in the United States the teacher has been a tower of strength in upholding morality and in keeping the fires of religion from dying out altogether. The gradual elimination of religious teaching from most of our schools has been to some extent compensated for by the wholesome lives of Christian teachers who have manned our schools and have exerted a strong moral and religious influence upon the lives of their pupils.

According to Morrison and Lyman, the teacher, because of what she is, is a powerful factor in the lives of children and holds the key of success in character education, from the kindergarten to the senior high school.[3] The teacher's work is of great significance for the future, for it is the great task of training the parents and leaders of tomorrow.[4]

There are many ways in which a teacher may be a potent influence in the lives of children. Especially with younger children, what the teacher is in heart and in manner is more important than what she knows. The teacher's own life, personality, and example, therefore, may be considered as of first importance.

Because of the fact that children are such incorrigible imitators, the teacher's example works constantly for good or ill. The teacher's attitudes, manners, and outlook on life, all provide an atmosphere which can either stifle growth or be an inspiring medium in which development can take place normally and pleasurably. Everything the teacher does or says or unconsciously portrays becomes for the child a matter of great importance.

In the development of character there are certain fundamental traits which are most desirable. These same traits must be daily evident in the lives of teachers if the teacher's influence in character building is to be of any real worth. The teacher who manifests such traits as kindness, sympathy, understanding, courtesy, and orderliness will almost certainly find the same traits being manifested in most of the pupils. Just as surely, the teacher whose life constantly manifests anger, hatred, indifference, carelessness, and the like will find his pupils following in his steps. Character teaching by example therefore is considered by many writers as the surest and best method.[5] Robert Louis Stevenson pointed out that the Great Teacher taught by influence as much as by precept. He said that what the Master taught was

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[3] New York Department of Education, *Character Building in New York Schools*, p. 96.

[4] Roper, J. C., *Religious Aspects of Education*, p. 133.

[5] Peters, C. C., "The Potency of Instruction in Character Education." *Journal of Educational Sociology* 7:215, December, 1933.

not so much a code as a loving spirit; not truths so much as a spirit of truth; not views so much as a view.[6]

Because children are so prone to imitate their elders, McKown insists that teachers should be men and women of integrity and of high ideals. They should seek at all times to win the respect and confidence of their pupils.[7]

The teacher's motive, also, has a great deal to do with his influence over children. Nothing is more certain than that the hireling will soon reveal himself to be a hireling and not a shepherd, and children soon recognize him for what he is. One who teaches for the loaves and fishes soon loses the respect of the children and loses also the opportunity to influence the children's lives. On the other hand, the teacher who loves children and is interested in their development, physical, mental, and moral, and who serves for the joy of serving, whether the salary is large or small, paid in full or only in part, wins the respect and love of the pupils and exerts a strong influence in building upright character.

A spirit of optimism and cheerfulness is one of the essential characteristics for the teacher who expects to develop character. Character grows through contact with personalities[8] and the gloomy-faced pessimistic teacher never gets far in intimate relationships with children. In fact, the teacher whose philosophy of life is deeply tinged with blue actually inhibits normal character development. The old proverb still holds that "a merry heart is a good medicine; but a broken spirit drieth up the bones."[9]

Felix Adler holds that the personality of the teacher is everything. This may be too broad a statement, but, as Adler shows, the teacher in daily contact with young people assists greatly in creating within them definite moral habits; and the spirit which the teacher communicates to the pupils is better than doctrinal teaching. Especially is this true of the spirit of reverence for the things that are sacred.[10]

For many reasons, therefore, the teacher should be one of undisputed moral character,[11] free from evil habits and especially free from the sin of insincerity which makes of a teacher the worst enemy of youth.[12]

A second method by which the teacher may influence character growth is by the proper selection and presentation of subject-matter. In nearly all schools teachers have a good deal of leeway in choosing material and in emphasizing the moral lessons to be found in study material. As is shown in the chapter on religious education, the teachers in most schools have abundant opportunities for using character building material. Generally speaking, the teachers have the

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[6] Quoted by Peabody, F. G., *Jesus Christ and the Christian Character*, p. 74.

[7] McKown, H. C., *Character Education*, p. 321.

[8] Alltucker, M. M., *Education for Moral Growth*, pp. 151-2.

[9] Proverbs 17:22.

[10] Adler, F., *The Moral Instruction of Children*, pp. 34-5.

[11] Ricksecker, C. W., "The Public School Teacher in Religious Education." *International Journal of Religious Education* 7:6, March, 1931.

[12] *International Journal of Religious Education*, "The Worst Enemy of Youth." (ed.) *International Journal of Religious Education* 8:5, April, 1932.

grave responsibility of deciding whether religious and moral education shall be given in the schools and also what type of such education shall be given.

In most states the teacher may read the Bible to the children and also lead them in a service of prayer and praise. In all states opportunities are abundant for giving moral lessons through stories, pictures, and song. Every subject in the curriculum furnishes opportunities for emphasizing moral truths. Mottoes of all kinds, moral codes, proverbs, etc., are abundant. Our chief concern here is to point out that it all depends upon the will and desire of the teacher whether or not this abundant material is put into effective use.

The results of earnest continuous stressing by the teacher of skillfully emotionalized moral truths can never be measured.

The teacher has another means he may use in building character—through discipline. A well-ordered school in which the students obey and respect the teacher is itself a means of character education. Discipline in the minds of many may stand for the old-time flogging of pupils—the generous use of the heavy ruler or the hickory stick—but this is not the type of discipline meant here.

There are many children in the schools who come from homes where there is little respect for law or authority, where obedience is practically unknown, where consideration for the rights of others is rarely practiced, where orderliness, neatness, and regularity are seldom in evidence. For these children the teacher becomes not only an instructor, but a guide; not a peace officer merely, but a counselor and coach to direct them to a better way. The teacher who, with kindly firmness and understanding sympathy, keeps these children headed in the right direction—headed toward the goal of upright citizenship and stable character—performs a most worthy service to the children and to society in general. To teach and to discipline the great army of youth in our schools today requires training and skill, but more than these it requires the peace, courage, and consecration of a religious faith.[13]

The use of proper or ideal teaching methods is also a way by which the teacher may exert an influence over character. Along this line there are several character traits which the teacher may exemplify and seek to instill in the lives of children. One of these traits, is impartiality. Most pupils neither desire to be favored, nor wish to see partiality shown to others. Partiality is akin to injustice, which is resented by the great body of school children. Fairness is a quality which ranks high in the list of traits considered essential for teachers.

Strictness in requiring obedience, in requiring thorough lesson preparation, and in requiring an orderly conduct will have its lasting effects on youth. The teacher who possesses this quality manifests strength of character and will develop this characteristic in pupils.[14]

It may be said here that the teacher has done a most remarkable work in character development with very little specific training for

[13] Peabody, F. G., *op. cit.*, p. 294.
[14] McKown, H. C., *op. cit.*, pp. 316-18.

the work. There is no question but that with definite training for character building teachers could do much more extensive and effective work. Courses in psychology are basic; but to these should be added courses in morals or ethics and courses in religious education. Every teachers college should provide such courses.[15] Because of his position as instructor and guide for hundreds of youths, the influence of the teacher is far-reaching. This fact is well expressed by the old saying that if you teach a man you teach an individual; if you teach a woman, you teach a family; but if you teach a teacher, you teach a community.

Of the three main factors in character education mentioned by Hockett—the teacher, pupil activities, and the total school situation—the teacher is no doubt the most significant influence.[16]

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[15] Blashfield, H. W., "Religion and the Public Schools." *Religious Education* 21:290, June, 1926.

[16] Hockett, J. A., "A Point of View in Character Education." *California Journal of Elementary Education* 1:37, November, 1932.

IX. THE CURRICULUM AS A MEANS IN CHARACTER DEVELOPMENT

CHARACTER development through the school curriculum is not a new thing, for it goes back to the days of Plato's *Republic*. Such school subjects as history, biography, music, and physical education were taught to the youth in Plato's day with a view to the development of character. Character traits such as temperance, justice, prudence, and fortitude were emphasized in the school in order to develop the ideal man. Teachers, in giving physical training, developed in the youth habits of obedience, ready response, discipline, and self-control. They sought also to implant in the hearts of youth habits of truth, industry, purity, perseverance, self-sacrifice, and respect for others. These subjects in Plato's *Republic*, used for the development of the character of youth, seem to be outstanding in the education of his day,[1] and have become incorporated in the character education of our day.

Increasing emphasis has been placed on character education through school subjects in recent years. It is the opinion of some educators today that a good school curriculum is a character education in itself.[2] A good curriculum seeks to meet and solve the real problems affecting life and centers in the needs of the child. A curriculum which meets the demands of the child today should not be iron-clad or fixed but should be subject to change and improvement that it may be always up-to-date. To be effective in the lives of the children, it must have the coöperation of all concerned—the pupils, teachers, parents, and society as a whole. Thus the curriculum becomes a gigantic problem in social engineering, for it has as its main objective the solution of life's problems as they relate to the individual and the social group.[3]

It is thought by a great many writers that the old curriculum is not suitable for the giving of character education today, and they are therefore advocating revisions in order that it might conform with the new ideas which are developing at the present time.[4]

It was formerly believed that the study of any subject would result in moral values, but it is now believed that it is not so much the subject itself that causes the child to develop good character traits, as it is the opportunities presented by that subject for stimulating ideals and forming good habits.[5] It is quite clear that it is not enough for the school subjects to have character-building values in themselves, but they must also be considered as an activity process which will develop traits of character. And, in addition, it is to be noted that if the regular curricular subjects are to contribute to character building,

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[1] Braley, E. F., and Petitpierre, M. C., *The State and Religious Education*, pp. 30-2.

[2] National Educational Association, Department of Superintendence, *Tenth Yearbook*, p. 6.

[3] *Ibid.*, pp. 178-82.

[4] Heaton, K. L., *The Character Emphasis in Education*, p. 21.

[5] Russell, M. H., *Methods Involved in Character Education as a School Problem*, p. 56.

there must be definite planning by the teacher beforehand.[6] The above ideas are quite in line with the modern conception of the limitations of the transfer of training.

However, character education is not to be regarded merely as an additional study in the curriculum nor as an extracurricular activity, but rather as the goal toward which all education is directed. It is not to be considered apart from the commonly accepted objectives but, rather, inherent in all of them.[7] The whole curriculum affords opportunity for character development. Every subject, properly considered, may be a means of imparting character education to the pupils, and the personality of the teacher as he deals with each particular subject stimulates ideals for the formation of character.[8]

Hence the whole organized school system is a moral education in itself, exerting untold influence for good by teaching the right principles of conduct through precept and example.[9] Hockett believes that each school subject and the method of treating it contribute to the building of character.[10] The proper study of the subjects in the curriculum should enable the pupils to translate ideals into life and to become substantial moral citizens.[11]

COURSES IN BIBLE AND RELIGION

When we consider the problems of what shall be included in the curriculum of our public schools and the effect which the subjects of the curriculum have upon character, we find that the subject of religion is of major importance.

The Relationship Between Religion and Character

Whether or not religion should be included among the subjects taught in our elementary and high schools has been a moot question for many years. In the early history of the schools in the United States there was no such question, or at least it was of little moment, for religion in some form was the chief subject taught—the Bible being the chief textbook. But since the gradual separation of church and state has become almost complete, religious instruction has a minor place in the curriculum.

The purpose of this chapter is to seek the relationship between religion and character, to take note of the opposing views on whether religion should be taught in schools, to show the legal status the subject has in the schools, and to see what is being done in the teaching of religion in the schools of today.

We have already suggested some differences between religion and

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[6] *Ibid.*, pp. 58-9.

[7] National Education Association, Department of Superintendence, *op. cit.*, pp. 238-9.

[8] New York State Department of Education, *Character Building in New York Schools*, p. 23.

[9] Bryan, W. L., "Schools and the Building of Character." *Religious Education* 22:726, September, 1927.

[10] Hockett, J. A., "A Point of View in Character Education." *California Journal of Elementary Education* 1:38, November, 1932.

[11] Coe, G. A., *Education in Religion and Morals*, pp. 87-9.

morality.[1] It remains now to see whether religion is an essential element or factor in character development.

It is asserted by some that there may be a certain degree of morality without religion, but no true religion without morality. Religion is more than morality. It has a wider reach and looks out over a more distant horizon.[2] In fact, religion is of such breadth and depth that it includes all morality.[3] What it is in its essence so greatly and fully charges the whole of man's being that all of life is affected. Religion is not merely an attitude toward what one considers worthy of worship—it is an energizing, motivating force that both instigates and controls men's actions. It is because of this basic fact that character development plans must take account of religion.

Of basic importance also is the consideration that morality, moral codes, and customs lack the authoritative sanction in character training which religion is able to provide. Even the Greeks felt the need of something to give an authoritative sanction to moral precepts and therefore brought into their moral education some definite instruction concerning the gods. Many of today's teachers feel the need of a religious sanction back of all moral training in the schools.[4]

Ames and others have sought to show that character training or moral training apart from religion will fail because it does not have behind it sufficient power of motivation. The argument is that in character education there must be a high regard for the welfare of others; the fundamental element in this respect is love; love does not have its source in humanity but in God; therefore, the teaching of religion, with instruction about God and the proper relationship between God and man and between man and man is the *sine qua non* in producing right conduct. Knowledge, of course, in itself does not guarantee ethical conduct. Religious teaching does not *per se* insure an ethical life. But if the emotions and wills of the students are enlisted, the teaching will show results.[5] As Richardson,[6] one of this group, has expressed it, character education in its highest sense must include religious education.

Newman[7] has sought to show that neither the individual nor society has the power in the natural state to lift itself into the fulness of human life. Natural life as such lacks character; and any theory of character education based on the natural capacities of man is not sound. Men and society, to gain fulness of life and to attain perfection of the human nature, need the assistance of the Divine.

It may be, as we have suggested, that morality can be developed without the aid of religion. But the fact seems to be that very few

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[1] See Chapter II.

[2] Everett, W. G., *Moral Values*, p. 380.

[3] Euren, E., "Discussion on Character Training." *World Federation of Education Associations Proceedings* 2:488, 1925.

[4] Michelet, M., Statement in *World Federation of Education Associations Proceedings* 2:494-5, 1925.

[5] Ames, E. S., *Religious Education*, pp. 284-5.

[6] Richardson, N. E., "Religious Education for Wholesome Family Life." *Religious Education* 23:442-6, May, 1928.

[7] In DeHovre, F., and Jordan, E. B., *Catholicism in Education*, p. 344.

of our present-day moral standards have been developed apart from religion. Most of our common laws concerning life and property are based on the Ten Commandments—which are a religious code. Our social standards, our ideals of justice, peace, human sympathy, etc., are largely derived from the Bible—the textbook of Christianity. In fact, the seers of religion have been our great standard-makers and standard-bearers.[8] All the character traits commonly listed may be found in religious books and codes where they were set up as ideals and strongly advocated.

Since, as we have shown in the chapter on definitions, character is made up of four essential elements—native ability in physical, mental, and spiritual realms; rich experience; wide knowledge; and deep meditation—it is evident that religion can aid very materially in developing character. In the field of rich experience religion opens up a realm of emotional life unknown and undreamed of by one who fails to enter this realm. Spiritual uplift, spiritual strength and courage, the satisfactions of spiritual longings, and a definite spiritual guidance are a part of this experience. In the fields of knowledge and meditation, also, religion has made great contributions to character development. Those of us who believe in a Divine revelation of truth, such as we find in the Old and New Testaments of the Christian's Bible, are firmly convinced that through religious worship and religious meditation has come much of the knowledge man has of those deeper inward standards of truth and right which are the controlling factors in his life. Practically everyone will admit that some of the finest literature and the deepest truths have come from those who had a profoundly religious spirit and believed themselves to be the prophets of God.[9]

Even Huxley in the last part of his life said that he had pleaded twenty-two years earlier for the use of the Bible as an instrument of popular education, and would repeat what he had said then.[10]

In India many of the Hindoos prefer the missionary schools to the government schools on the ground that the latter do not teach the Bible, and thus leave the students without one of the best guides to language and literature.[11]

Religion in essence is man's response to the call of the Divine Person. It is the reaching out of man's spirit to a spirit above—to know Him, to worship Him, to be like Him, to please Him. The strong desire to be like the one worshipped and to please him is the chief factor in religion which gets and holds a grip on man's attitudes toward life and on his outward conduct. Next to this is the knowledge or belief that the wisdom and power of the one he worships gives him an authority in the field of morals that can scarcely be questioned. Here also may be shown the deep significance of the kind of god men worship. Man's conception of his god makes and molds his inner life and determines his overt acts. If man conceives his god to be holy,

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[8] Montana State Board of Education, *Course of Study in Bible History*, pp. 143-4.
[9] *Ibid.*, p. 143.
[10] Quoted by Minton, H. C., *Report on Public Education*, p. 106.
[11] Thompson, R. E., *National Christianity and Public Education*, p. 168.

just, righteous, and merciful, then in his own life he will seek to reflect these character traits. If he conceives his divinity as cruel, unjust, base, and lustful, then his own life will mirror this low conception. Most of our writers on religious education have seen this close connection between religion and character and between religion and conduct, and have sought to emphasize it as an essential factor in character development.

Of greatest significance, therefore, in the whole task of religious education in the schools, is the development in children of a true and adequate conception of God and of religion. Without this as a foundation little effective work can be done.

Vieth,[12] a recent writer on religious education, has stated what he believes to be the ultimate factors of religion as follows: a holy God, a human soul with possibilities of eternal blessedness or woe, a conscience showing acts as right or wrong, and Divine love as an ally of the good. If we add to the factors stated by Vieth another of equal importance—the human soul in communication with, in worship of, and in imitation of the Divine—we shall have the list more complete.

In speaking of Christian religious education, VanDeman[13] says that it is the process by which children are led progressively into fuller participation in the spirit, experiences, and practice of the Christian religion. By the spirit of this religion is meant what one attains within himself through assimilation of the Master's life and ideals; in the experiences is included fellowship of teachers, an increasing realization of the meaning of Christianity, a growing response to the life and leadership of Jesus, and a progressive activity in the service of religion among men; by the practice of the Christian religion is meant the outward expression of religion in attitude and conduct.

In developing character in the schools of other countries where a different religion prevails from that found in the United States, it has also been noted that religion has a great influence over character. For example, in India it was found that the connection between religion and character development was quite noticeable. Mr. A. Yusuf Ali, of India, who addressed the Character Section of the World Federation of Education Associations Conference at Edinburgh in 1925, remarked: "Then we tried religious teaching and we found that religion as a background gave a greater stability to character than simply ethical teaching. Now, of course, religious teaching may be dogmatic. It may be a matter of form and ceremony that may do more harm than good, but religious teaching when it teaches us love, when it shows us the lives of great men who did great and noble things, then it becomes a very, very useful thing."[14]

While there may be a great deal of difference among educators as to which religion is best or what creed is best, there is not much disagreement as to the need of a genuine religious basis of character.

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[12] Vieth, P. H., *Objectives of Religious Education*, p. 5.

[13] VanDeman, R. L., *An Evaluation of Keystone Series of Religious Education Texts*, p. 1.

[14] World Federation of Education Associations, *World Federation of Education Associations Proceedings* 2:492, 1925.

"From the lowest form of religious belief of primitive man up to the most admirable grasp and practice of the Christian religion, are untold numbers of striking illustrations of the power of religious beliefs in the improvement of character."[15]

In what ways does religion have a definite effect upon morality? There are two phases of "living religiously": first, having fellowship with the Divine through prayer and worship; second, conducting oneself morally in harmony with the will of God. The more real and sincere the first phase, the greater will be the effect upon the second phase. That is to say, the deeper and richer one's spiritual experiences, the greater the effect upon his morality.

It seems logical to say that if one believes fully in a Divine Person he will naturally commit himself to the way of life which he thinks that Person approves of. If a man is a Christian, then he naturally seeks to know and follow the way of life pointed out by Christ.[16] Thus it is that a religious man's ideal becomes an emotionalized standard affecting his conduct.

Morality, apart from religion, is a man-made standard. The moral act is one which is in accord with the custom of the time and the group. But, being man-made, the standard or custom may be wise or foolish, good or evil, and therefore subject to change and subject to man's rejection. A man-made moral standard whose worth comes to be questioned loses its authority and is cast aside.

Morality, therefore, needs the revelation and wisdom of religion to shape it and the sanction of religion to give it authority and weight. With a religious sanction it may become a powerful factor in character development.[17]

Religion, however, has a very direct effect upon character through the emotions.[18] Most people live in the emotional realm much more of the time than they do in the rational realm. Fear and hate, trust and love are pairs of rival emotions that control men's lives more completely than does any reasoning process. Greed and lust, despair and grief are emotions that drive men relentlessly toward overt acts; so relentlessly do they drive at times that reason and intelligence are completely overwhelmed. Conduct becomes frenzied, irrational, even extremely wicked.

The Christian religion with its conception of the fatherhood of God, of Christ the Savior, and of an Ever-Present Spirit not only develops the emotions that mean so much to character, such as love, trust, and sympathy, but also at the same time furnishes power and inspiration to control and keep in balance all the emotions to which men are subject. It does this, moreover, at the same time that it strengthens and guides men's power of reasoning.

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[15] Oklahoma Department of Education, *Character Education; A Hand Book for Teachers*, p. 13.

[16] Lotz, P. H., "Status of the Department of Religion in the Church College." *Religious Education* 27:635-40, September, 1932.

[17] Martin, J. S., *Religious Instruction in State Educational Institutions*, p. 110; Minton, H. C., *op. cit.*, p. 98.

[18] Martin, J. S., *op. cit.*, p. 110, quotes Huxley.

Religion then, because of its influence over emotions, should find a place in all efforts toward the development of character.[19]

Opposing Views as to the Teaching of Bible and Religion in the Schools

In the question of giving religious instruction in the public schools there are two chief problems: one, which has been briefly treated, is to determine the value of religious teaching in terms of character development; the other is to determine whether religious training can or should be given in the public schools. Both of these problems are important and there are many different phases of each problem that must be considered.

There are many opposing viewpoints on the question of whether or not religious teaching should be given in our schools. The controversy goes back even farther than the beginning of American education. In fact, it was brought to America by the early settlers from England and other countries. The Puritans, for example, contended that they had the right to believe as they saw fit and to teach their beliefs to their children, without interference from the state.

In the early colonies of America, different sectarian viewpoints were prominent in different districts. In the New England states, the Puritan viewpoint prevailed. In the Southern states the Anglican viewpoint was dominant. When the colonies united and formed the federal government and the Constitution, they saw to it that sectarian control of government was prevented and that religious freedom prevailed.

It is in the interpretation of what was intended in the Constitution by "religious freedom" that the chief difficulty arises. Some contend that a definite separation of church and state was intended, and that this includes the prohibition of any religious teaching in the public schools. Others claim that it was the intention to exclude from the schools only sectarian religious instruction.

The controversy still goes on and the problem seems no nearer solution than in colonial days. While it is true that there are many viewpoints touching the solution of the problem of teaching religion in the schools, they may all be classified under four general outstanding theories: first, that it lies within the province of the state to provide both secular and religious education for all youth; second, that all education lies within the province of the church; third, that it is the function of the state to furnish secular education for all youth, but that the state should not attempt to furnish religious instruction; and fourth, that the state should provide secular education for all youth and coöperate with the home and church in providing religious education.

The first general theory—that the state should provide both secular and religious education—is held for the most part by groups of Protestants who feel that the state has both the right and the duty to provide nonsectarian religious and moral instruction along with secular teaching. These groups believe that it is possible to give non-sectarian religious instruction in the public schools in such a way as not to out-

[19] McKown, H. C., *Character Education*, p. 405.

rage the conviction of parents, and in such a way also as amply to protect the interests of all concerned.[1]

It will be unnecessary, in fact impossible, to give all the arguments that have been advanced in favor of teaching religion in some form in our public schools. But we shall attempt to present some of the more important.

Since the United States was founded for the most part by Protestants, and since the Bible was for many decades one of the regular textbooks, many Protestants continue to believe that the Bible should have a place in the curriculum of public schools, and that the Christian principles of character building, of moral living, and of religion should be instilled in the minds of the youth.[2]

The teaching of religion in our public schools, it is argued, is in line with the whole historic background of our country. Back of it is a wealth of sentiment, displayed and manifested in many forms. For example, our national anthem, *My Country 'Tis of Thee*, sung in all schools many times a year, expresses the joy of those whose land is a land of liberty, and whose freedom is still protected by "Our Fathers' God."

There are other Christian features and usages in connection with America's life which bespeak its religious founding and are in accord with teaching religion in our schools: prayer at the opening of the sessions of legislative bodies; prayer at the opening of political conventions; the oath, which ends with the words "So help me God," and is used in all courts of justice; the requirement that there shall be chaplains in all prisons and asylums, and in the army and navy; the inscription on our coins, "In God we trust"; the appointment of days of thanksgiving and of fasting; and the solemnization of civil marriage by prayer. The laws of our land, furthermore, follow the laws of the Christian religion and forbid murder, theft, etc. From the strictly legal standpoint it may be said that the Supreme Court of the United States in 1892 decided that this nation is a Christian nation.

It seems clear, then, to many of our citizens that it is in keeping with the religious history and the present practices of our country for the state to educate her youth in nonsectarian religion and in the principles of morality[3]; that it is in keeping also with the law of 1827, which provided for the teaching of religion and morality but excluded sectarianism, to give religious instruction in the schools[4]; that it is in line also with the significant practice of our government to permit but one flag ever to float above the Stars and Stripes—the flag of the Cross.[5] The remark of President Hadley, of Yale, that a way must be found to blend religious and secular education in the schools[6] puts very clearly the idea of a great many of our people.

[1] *Literary Digest*, "God's Place in the School Room." (ed.) *Literary Digest* 67:40, October 30, 1920.

[2] McGaw, J. S., *America for Christ*, p. 271.

[3] Martin, J. S., *Religious Instruction in State Educational Institutions*, pp. 109-11.

[4] Johnson, F. E., "United States: General Statement." Columbia University, Teachers College, International Institute, *Educational Yearbook*, 1932, pp. 433-50.

[5] McGaw, J. S., *op. cit.*, p. 271.

[6] Minton, H. C., *Report on Public Education*, p. 106.

A very strong argument advanced in favor of religious instruction in the schools of the United States is that several of our states not merely permit but definitely require that the Bible be read or studied in the schools. It is clear that such requirements are not out of harmony with our country's ideals and government, for no law requiring Bible reading has been overruled by the United States Supreme Court. If, therefore, several states deem it wise to *require* Bible study in their schools, it would seem that other states might well permit and encourage such study. According to the *United Presbyterian*,[7] the provision in the Constitution of the United States which is often quoted against all religious teaching was intended only to prevent that kind of sectarian teaching which drove our ancestors to the New World. The ones who placed this provision in the Constitution were deeply religious and themselves taught the truths of religion in the schools. One of the greatest expounders of the Constitution, Judge Story, declared that there was no thought of preventing unsectarian religious teaching.

Another reason given for having religious and moral instruction in public schools is that millions of children in the United States come from homes where there is no religious training. The number is stated by many to be 50 per cent or more of the total child population. Unless these children receive religious instruction in school, most of them go through life unprepared for the moral responsibilities and obligations of citizenship. There are many educators who, a few years ago, wanted the Bible banished from schools because of the sectarian problem connected with it, but who now want the Bible taught as a preventive of a long continued crime wave. The complete ignorance evidenced by many children concerning Bible facts, stories, principles, and characters is appalling because ignorance of the Bible is usually accompanied by ignorance of law, morality, and the highest ideals. This is not true necessarily but is true actually.

It is because of this widespread ignorance of religious and moral principles that Nicholas Murray Butler has become a staunch defender of unsectarian religious teaching in the schools. He says that, while in our political order the separation of church and state is fundamental, yet this principle, so far as religious instruction in schools is concerned, has been so far departed from as to put the whole force and influence of tax-supported schools on the side of one element in our population—the pagan element which believes in no religion. Mr. Butler insists that the Bible and the teachings of religion are a vital part of modern life and cannot be left out of a well-rounded system of education.

Dr. David Kinley, president emeritus of the University of Illinois, claims that students should be given moral training. Since tax-supported institutions demand a "safe citizenship," it is necessary that this citizenship be produced by religious training.[8]

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[7] *United Presbyterian*, "The Education of the Whole Man." (ed.) *United Presbyterian* 93:9, May 2, 1935.

[8] *United Presbyterian, op. cit.*, p. 9.

The National Education Association has unanimously adopted a resolution favoring the reading and study of the Bible in the public schools. The resolution asserts that, since the highest court of the land has decided that this nation is a Christian nation, the nation cannot be true to itself and omit the religious education of its youth.[9]

Governor Landon in a recent speech showed that the whole history of the United States is in accord with the teaching of nonsectarian religion in the schools. He said that throughout all our history religion and education have gone hand in hand, that they have been mutually helpful, and that neither one can attain its highest possibilities without the aid of the other.[10]

The Idaho Department of Education,[11] in speaking of the guidance of high school students, says that it would be well if every high school had a course in which the pupils might learn about the history of religion, the Bible and its content, and the manner in which the different religions affect the civilization of the world. The objective would be the development of character without stirring up any denominational controversy. While the church has only about 50 per cent of the nation's children under instruction for only one hour per week, the schools have about 90 per cent of the children six hours per day for nine months of the year; and because of this fact they could render a great service to society in making available a good course in religion. In this way the work of the church would be augmented and society would be raised to a higher level.

A recent survey of courses in Bible and religion in American universities and colleges, under the auspices of the Council of Church Boards of Education, shows that out of 798 universities and colleges 62.9 per cent accept high school credits given for Bible or religious education as a part of the fifteen entrance credits; another 12 per cent will not reject such credits when offered in addition to the fifteen entrance credits.

The survey also shows that, of the 768 institutions reporting, all church-related colleges Protestant and Catholic are offering some religious instruction; and that 91 per cent of the independent institutions, 69.2 per cent of state and municipal colleges, and only 21.8 per cent of state teachers colleges offer moral or religious instruction. The records reveal that 152 colleges and universities are not offering religious courses and that 131,134 students lack the opportunity to receive moral and religious training.

The above recent information makes clear that students in state teacher training institutions, especially, are given little opportunity through definite instruction to become prepared for leadership in character education. But it also makes clear the point that many state institutions are giving and many other such institutions may give their

[9] Minton, H. C., *op. cit.*, p. 100.

[10] Indianapolis *Star*, "Landon Says Americans Can Control Destiny Through 'Sound Education.'" Indianapolis *Star* 34:9, August 25, 1936.

[11] Idaho State Board of Education, *Tentative Course of Study in Guidance for Junior and Senior High Schools*, p. 33.

teachers, if they so desire, some specific training for the development of character.[12]

The second viewpoint as to religious education in public schools is held largely by the Roman Catholic church, which believes that both secular and religious education are the prerogative and duty of the church. They have not, so far as the majority of youth is concerned, been able to carry out their ideas, but, generally speaking, they have provided education of both kinds for their own youth. Wherever possible both elementary and higher education have been provided, but in most localities it has been impossible to furnish anything above the elementary training. In some villages and in some country districts the Catholic children attend the public schools, but in most places parochial schools are provided and it is expected that Catholic parents send their children to these.

As set forth in a decision of the Oregon State supreme court, it is the right of parents to choose the school in which their children shall be educated. In every state, therefore, the Catholics have contended for their right to provide their children with private schools.

The law in all states provides that no sectarian schools shall be permitted to share in the tax money.[13] In some states, however, the parochial schools receive a share of tax funds, provided the control and supervision of these schools is by the state instead of by the church. It has always been the contention of the Roman Catholics that since they pay the regular tax for the support of schools, they are entitled to a share in the tax money. Since the states do not agree to this, the Roman Catholics have not only paid the regular school taxes but have also supported their own parochial schools.

It is the belief of the Roman Catholics that the assumed religious neutrality of the state school can never be complete.[14] They have adopted as their definite plan the education of all Catholic youth in Catholic institutions.[15]

In all the different states the Roman Catholics seek to conform to the state laws as to supervision and inspection of schools, proper certification of teachers, accreditation of schools, the taking of oaths by teachers, reports of enrollment, state examinations, the contents of the curricula, and like requirements. Wherever Catholic children attend public schools for lack of room in parochial schools and the plan of releasing children from school during school hours for religious instruction is being used, the Catholic authorities coöperate by providing religious instruction for their own youth.

As a rule the relations between the public authorities and the Catholics in matters of education are friendly. Nevertheless, from the Catholic viewpoint these relations are not ideal. Catholics cannot conscientiously accept the principle of neutrality in religion, upon which the

[12] Wickey, G., and Eckhart, R. A., "A National Survey of Courses in Bible and Religion." *Christian Education* 20:8, 18, October, 1936.

[13] Johnson, G., "United States: Roman Catholic Point of View." Columbia University, Teachers College, International Institute, *Educational Yearbook*, 1933, p. 457.

[14] Coe, G. A., "Burning Issues." *Religious Education* 23:653, September, 1928.

[15] Quoted by Johnson, G., *op. cit.*, p. 459.

public school system is based, and they therefore look forward to the time when the state will allow them a share of public school funds. While the church is willing to accede to the right of the state in supervising her schools in the interests of the public welfare, she is not willing to grant the state a monopoly in education. The church insists that she derives the right to teach from her divine mission to preach the Gospel and not from the state. The right of parents to determine the kind of education their children shall receive is prior to the rights of the state.

According to the encyclical letter on education by Pope Pius XI, while the church condemns state monopoly in education and demands that the right of parents to teach their children and the right of the church to watch over the entire education of her youth be respected, yet she is not unwilling that her schools keep within legitimate demands of civil authority and be ready to coöperate with this authority.[16]

The third theory as to the teaching of religion in the public schools, namely, that it is the function of the state to furnish all its youth with a secular education and that the state should not concern itself with religious instruction, leaving that to be given by the home and church, is held by a great many citizens, both Jews and Protestants.

The advocates of this theory claim that there are many facts and arguments in its favor. The basic argument is that the separation of church and state is provided for and guaranteed in the Constitution of the United States, and that public schools therefore cannot consistently introduce any religious teaching in their curricula.

The Bill of Rights, which states that Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof, it is claimed guarantees an absolutely nonsectarian public system of education of the United States.[17]

A group which objects strenuously to religious teaching in the public schools is the Jews, who differ from the Roman Catholics in belief concerning this question in that they do not claim that all education should be under the church or a religious organization. Their chief concern is that their children shall not be taught doctrines different from or contrary to their own views. Since the religion generally taught in American schools is Christianity, which they as a body do not accept, the Jews contend that no religion should be taught. Their antagonism, therefore, is in self-defense, which of course is natural. Their idea is that it is better to have no religious instruction at all than to have sectarian instruction which is subversive or even destructive of their own beliefs. They oppose Bible reading, the Lord's Prayer, Christmas exercises, and the like, claiming that the public school should not concern itself with religion.

Since according to this view the state cannot educate in religion, it becomes the duty of the home and church to furnish religious training for the youth. The Jews do not have many parochial schools, and the great majority send their children to the public schools. But

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[16] *Ibid.*, pp. 462-3.

[17] Pool, D. S., "United States: Jewish Point of View." Columbia University, Teachers College, International Institute, *Educational Yearbook*, 1932, p. 485.

they depend largely upon the home and the synagogue to give their children the proper religious training. In many cities Jewish children attend Jewish classes in religion after the regular school hours. The Jewish home also, as was shown in the first bulletin of this series, is, generally speaking, a home of careful religious training. The synagogue, not only on the Sabbath but throughout the week, is a center of religious training.

While some Jews look with favor on the Week Day Church School movement, there are others who oppose the plan of releasing children for religious instruction, claiming to see in this plan sectarian segregation. The Gary plan, therefore, has not found favor with the Jews, and when it was tried in New York they opposed it.

The giving of credit in high schools for Bible study done outside is also opposed by some Jews because they fear it may be an entering wedge to sectarianism. Because the reading of the New Testament and the use of the Lord's Prayer favor the propagating of Christian doctrines, they also are sectarianism according to the Jews. Even though the Jewish children are accorded the right to withdraw when the Bible is read, the Jewish leaders do not favor their withdrawal because it is embarrassing, stamps the children as "different," and accedes to the demands of Christians who favor religious teaching in the schools. The Jews claim that to compel some children to absent themselves is really a form of religious segregation and has no place in the schools of the United States.

The reading of the Bible in elementary or high schools, whether it be without comment or with comment, whether the whole Bible be used or only selected passages, whether the selected passages be from the Old Testament or from the New, whether from the Authorized, Revised, or Douay Version, or whether the reading is upheld by state supreme courts, all such reading is held by the Jews to be unconstitutional, sectarian, and therefore objectionable to the Jewish community.

It is the unanimous opinion of the Jews that religious affiliation, religious teaching, and religious worship are not in any sense within the province of the schools.

Many other sects are in opposition to religious teaching in public schools. Prominent among these are the Baptists who in many places, especially in Virginia, have strenuously and consistently antagonized any appearance of a tie-up between church and state. A number of the Lutherans also strongly oppose any religious teaching in the public schools. In addition, many educators and churchmen of different denominations have been and are opposed to religious teaching in the schools and advocate that such teaching should be done by the churches.

According to J. H. Jowett it is better to remove the controversy from the schools altogether and commit religious instruction to the churches. Chamberlain believes that the state should keep to its task of fitting its children for citizenship and leave religious training to the churches and the home.[18]

According to the Department of Education of Oklahoma "the public

[18] Newland, H. O., *Local Government Handbook of Education*, pp. 334-5.

school cannot and should not teach religion directly. With the great divergence of belief and practice it is impossible. This important responsibility is left to religious agencies, to parents, and to individuals equipped, motivated, and permitted to work along these lines."[19]

Neumann[20] is of the opinion that the school is not the place to make children conscious of religious beliefs—whatever the place and value of these beliefs may be. Religious interpretation of moral experience, he says, is a problem to be handled by the home and the church and can find little place in the schools.

The experience of teachers in England led many of them to the opinion that religious education should be kept out of the schools. Newland[21] states that the conflct between the different sects in England for control of religious education and the terrible struggle between Catholics and Protestants in Ireland over the same question would almost incline one to insist on purely secular education, so that no opportunity be given for favoritism, dissatisfaction, or discord.

Kohn[22] believes that we should face the present situation and become reconciled to the fact that elementary and higher schools must, if they are to be in accord with the American plan, remain wholly secular. He says that this does not necessarily mean that religion is non-essential in a well-rounded education, but it does mean that the state is powerless to supply a complete education.

The fourth view mentioned above as to whether religion should be taught in the public schools—namely, that the state schools should coöperate with the church and home in providing religious education —has been gaining ground rapidly in recent years, largely because of the success of the Week Day Church Schools, carried on in coöperation with the public schools. Coöperation between the church and state is a problem that is receiving a great deal of attention today among educators.[23]

The plans are many and varied by which the public schools coöperate with other agencies in promoting religious education without becoming seriously involved in the controversy over the separation of church and state. These plans are described and illustrated in the section which treats of the use of the Bible in public schools. However, the chief plans may be mentioned here for completeness of outline. The plans fall under the following classifications:

1. Those which permit the school children to be released from their regular school work to attend classes in religious education that are held by the different denominations in churches or halls.
2. Those which permit the denominational teachers to come into the school building and conduct religious education classes during school hours.

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[19] Oklahoma Department of Education, *Character Education; a Handbook for Teachers*, p. 13.

[20] Neumann, H., *Education for Moral Growth*, pp. 346-7.

[21] Newland, H. O., *op. cit.*, p. 334.

[22] Kohn, J., "Religious Education." *Religious Education* 27:531, June, 1932.

[23] Grimshaw, J. G., "Religious Education in Public Schools." *Religious Education* 23:458-62, May, 1928.

3. Those which permit the granting of high school credit for Bible study done outside the schools.

Under the first classification come such well-known efforts as the Gary Plan; under the second should be mentioned the Chattanooga Plan; under the third are such plans as the Colorado, the Olathe (Kansas), the Montana, the Indiana, and many others.[24]

To many of those who have accepted the principle of the separation of church and state, and who feel that religion should not be taught in the public schools, this coöperative method appeals strongly as a sensible and practical way of providing a well-rounded education for our youth.

The plan is not without opposition for there are those who claim that it is unconstitutional and those, for example the Jews, who claim that it is embarrassing to children and that it is a form of religious segregation. It is opposed also by those who believe that religious teaching should be a part of the work of the public schools. It is felt by many also that the child will come to the opinion that religious or Bible teaching is something different, something apart from ordinary education, perhaps something inferior. At least he will think it strange that children have to be segregated and sent away from the school building to be taught one particular subject, when all other subjects are taught in the public school. When he gets old enough to reason he will understand that sectarian differences and antagonisms are at the bottom of the plan and he will naturally have a low estimate of the work.

Although the coöperative plan has its drawbacks, there are large bodies of our people who believe that, because moral instruction and character development must be based on religious teaching, the school has a definite responsibility in bringing about an effective coöperation. Obviously the school cannot assume the burden of religious instruction alone, for there are limits beyond which it cannot go without violating the principle of religious freedom. It is the school's great opportunity —to select the principles of conduct and belief which are acceptable to all, to teach this body of material effectively, and to refer the children back to the home and church for further information on debatable questions.[25]

Montana has taken the problem of coöperation quite seriously and has definitely encouraged Week Day Church Schools by offering credit for Bible study, by providing a state course in the subject, by taking care of examinations, and by supervising and inspecting church schools.[26]

Maine also, through its Department of Education, "desires to encourage religious education among the youth of the state as a part of its character education program. The state does not deem it wise to teach the Bible in the public schools for that would tend to break down the

[24] For a description of these plans, see the section on Bible teaching in the schools.

[25] New York State Education Department, *Character Building in New York Schools*, p. 8.

[26] Montana State Department of Public Instruction, *Course of Study in Bible History*, pp. 2-5.

principle of separation of church and state which has so generally justified itself in American life and customs.

"Religion is necessary to public welfare in its relation to moral life. Unless we can inspire education with some religious motives in our new situations of modern life, civilization is in danger of disaster. Our aim is to encourage church schools and other groups to study the principles of the Bible. The youth of Maine may thus be inspired to even higher ideals by this thought and study."[27]

Many other states, including New York, North Dakota, Colorado, and Indiana, have given encouragement to the coöperative plan, especially in giving credit in high schools for Bible study. The outlook for increased coöperation is quite hopeful. At least 84 per cent of the colleges and universities of the country are now willing to accept entrance credits in Bible study.

The whole plan of school coöperation with other agencies in building character on a religious foundation is still in the experimental stage. It represents a most significant effort on the part of the schools to accept a share of responsibility in giving religious instruction while at the same time admitting the freedom of parents to determine whether such instruction shall be given and where. The entire movement should enlist the sympathetic attention and constructive criticism of all who are interested in character building by means of ethical and religious education.[28]

Bible Study in the Schools Today

Most of us are familiar with the fact that, in the program of religious instruction which has been carried on continuously in many of our public schools since our nation was founded, the Bible has been the center of all effort. Though there have been many classes held and much instruction given in such subjects as church creeds, catechisms, and the history of Christianity, the courses in the Bible have far outnumbered other courses and have created a much greater interest.

Though, as has been shown, the secularization of American schools has gone on apace, yet in nearly all states, through most of our history, Bible reading and study in many of the schools has continued to the present time. In several states recent opposition, resulting in state laws, and in opinions of attorneys-general, has sought to shut off Bible reading or any other form of religious instruction. In other states recent legislation has required the Bible to be read in schools. As we shall see, there is no uniformity in the United States either in the laws governing Bible reading in schools or in the methods and courses actually being put into use.

A recent bulletin by Dr. Ward W. Keesecker of the United States Office of Education on *The Legal Status of Bible Reading and Religious Instruction in Public Schools*,[1] together with recent letters to the

[27] Maine Department of Education Bulletin, *Accredited Bible Study*, p. 3.

[28] *Ibid.*, pp. 4-5.

[1] Keesecker, W. W., *Legal Status of Bible Reading and Religious Instruction in the Public Schools*, pp. 4-5.

authors from Dr. Keesecker, bring the data concerning this subject up to date. A survey of the information obtained gives us some very interesting facts.

In a number of states the reading of the Bible is required by law. These states are as follows: Alabama, Arkansas, Delaware, Florida, Georgia, Idaho, Kentucky, Maine, Massachusetts, New Jersey, Pennsylvania, and Tennessee. In the District of Columbia, also, the Bible is read by order of the Board of Education.

In another group of states the reading of the Bible in the schools is specifically permitted by law. This group is as follows: Indiana, Iowa, Kansas, North Dakota, Oklahoma, and South Dakota.

The actual practice in the reading of the Bible in the above-mentioned states varies somewhat. In Indiana the Bible is read in a great many schools. Whether or not it is read in any particular school depends very largely on the wishes or decision of the teacher or principal. In the *Indiana State Course of Study for High Schools* provision is made for an elective course in Bible for juniors and seniors. This course is offered under the general subject of English.

In Iowa the reading of the Bible is optional with the teacher. Children, upon the request of their parents, may be excused from participating.

In Kansas schools the reading of the Bible depends largely upon public opinion and the attitude of the teacher.

In North Dakota reading the Bible is the practice in only a part of the schools. However, in every school room the Ten Commandments are exhibited.

In Oklahoma the Bible may be read without sectarian comment. In South Dakota it may be read but without comment of any kind.

In a third group of states it is inferred from the general terms and provisions of the law, or from the fact that the law is silent on the subject, that Bible reading is permitted. These states are as follows: Colorado, Connecticut, Maryland, Michigan, Mississippi, Missouri, Montana, Nebraska, New Hampshire, North Carolina, Ohio, Oregon, Rhode Island, South Carolina, Texas, Vermont, Virginia, and West Virginia.

In Colorado the prevalence of Bible reading in the schools seems to vary according to the population of the cities. In school communities of less than 5,000 population the Bible is read more often than it is in communities having more than 5,000 population.

In Maryland the Bible is read in about 90 per cent of the schools.

In Michigan the status of Bible reading is somewhat doubtful. Where there is little or no opposition the Bible is read, without sectarian comment. But the state attorney-general's decision is adverse to Bible reading.

Nearly all the schools of Mississippi have Bible reading.

In Missouri, Oregon, and Montana there is some Bible reading in some districts. The practice is not at all general or uniform.

In the schools of Nebraska the reading of the Bible is left to the teachers or officials. In very few cases has it been prohibited.

In Ohio the reading of the Bible is considered optional with the school boards. In some schools, therefore, the Bible is read while in

others it is prohibited. The Ohio supreme court in one case sustained a local school board ruling which prohibits Bible reading. In some schools the Bible may be read but there must be no sectarian comment.

In Rhode Island the Bible is read in about 15 per cent of the schools.

In South Carolina, West Virginia, Virginia, and Vermont the Bible is very widely read.

Texas has considered Bible reading as optional with teachers and officials.

In a fourth group of states Bible reading in the schools is not permitted under interpretation of state constitutions or statutes. This group is as follows: Arizona, California, Illinois, Louisiana, Minnesota, Nevada, New Mexico, New York (outside of New York City), Utah, Washington, Wisconsin, and Wyoming.

In Illinois and Louisiana Bible reading is prohibited by supreme court decisions.

In New York the constitution prohibits the teaching of denominational tenets or doctrines in the schools. But whether this provision excludes Bible reading from the schools has never been judicially determined; it is left to local communities to interpret this for themselves. However, the opinions of different state commissioners of education as to Bible reading in the schools have been adverse. In New York City, the reading of the Bible is permitted by charter.

In Washington (state) the attorney-general's opinion is adverse to Bible reading in the schools.

In summing up the facts on Bible reading in the public schools of the United States, it may be said that there are 12 states and the District of Columbia whose laws definitely *require* that the Bible be read. Six states by law specifically *permit* Bible reading. In 18 states it is *assumed* that Bible reading is *permitted*, because of the general tenor of the law or because the law is silent on the subject. In the remaining 12 states Bible reading is not permitted because of decisions of the supreme courts, rulings of attorneys-general, or the general interpretation of the laws.

It will be seen from the above summary that in 36 out of 48 states, or a proportion of 3 to 1, there is no law or ruling which prohibits Bible reading in schools. While the authors have no definite authorities which may be quoted as to the practice in those 12 states where the law has been interpreted as not permitting Bible reading, it is quite generally known that in many localities where no objection has been raised, many teachers continue the use of the Bible in the schools. It may be stated definitely that no legislative body in America has ever plainly shut the Bible out of the schools of any state.[2]

According to the *Educational Yearbook* of 1932,[3] 22 states give credit on Bible study in high schools, and 28 states release pupils for study of the Bible during school hours in Week Day Church Schools.

[2] Fleming, W. S., *The Bible in the Schools or Chaos*, p. 22.

[3] Johnson, F. E., "United States: General Statement," pp. 433-50.

These facts tend to show something of the opinion that state authorities have of the value of Bible study.

Several different methods are in present-day use in carrying on Bible study in connection with public schools:

1. A syllabus of instruction prepared by the state for high schools is used as the basis for a Bible course given by a regular high school teacher. The examination questions are made out by the state and are graded by the state. In Indiana this course[4] is given in the English department as an elective, is quite comprehensive and thorough, and the author's comments are good and in point of view thoroughly "orthodox." The following summary of the course gives an idea of its content. The course includes a general approach to the Bible, which gives a short account of the Bible in American life, and a review of the history of ancient manuscripts and principal versions of the Bible, together with a discussion of the Bible's influence in literature, music, painting, and platform address. A number of interesting facts about the Bible are also given.

In this study each Testament is divided into two sections. A semester's credit is given for successful completion of a study of any two of the four sections.

The first section of the Old Testament study covers the Patriarchal Period, which includes the Antediluvian Period, the Postdiluvian Period, the Period of National Preparation, and the Period of National Formation. The second section covers Hebrew national life, which includes the Period of the Judges, the Single Monarchy, the Divided Monarchy, the Captivity, the Returns, the Poetical Books, and the Prophets.

The first section of the New Testament covers the Life of Christ, following a very good outline of the different periods and of the miracles and parables. The second division covers the Early Church, following an outline of the Book of Acts and the early Church literature.

The syllabus as a whole furnishes an excellent basis for a study of the whole Bible.

2. The second method is one in which the state or city system permits the school building to be used for Bible study during school hours by teachers outside the regular faculty. The courses given are selected by the Bible teachers. High school credit is given for the work, or, if a course is given in the grades, it is considered as part of the regular work.

This method is found in use in several states. A good example is furnished by the work of Miss Lytle Stormont, in Aspinwall and Beaver Falls, Pennsylvania. Bible study came under the work of Religious Education. In Aspinwall pupils were released one hour each week for religious instruction. Any pupils not electing the work remained in home-rooms or were in other classes. Enrollment cards were made out to be signed by parents so that no instruction might be given without the parents' consent. During one school year, out of a total school enrollment of 375, there were 374 who took the work

[4] Indiana State Board of Education, *A Guide to the Study of the Old and New Testaments.*

in Religious Education. The content of the course included Bible study along with stories, dramas, code making, current problems, and other subjects which tend to develop character. Sectarian religious teaching was banned, naturally, but different opinions and standards were discussed freely. At one time there were pupils from twenty-six different denominations (including eighteen children from the Roman Catholic Church) taking the religious education courses.

In Beaver Falls the pupils taking Religious Education remained in their classrooms for religious instruction just as they did for other special instruction such as in music or writing. The regular teacher remained in the room.

In some rooms there was 100 per cent attendance, though permission was granted the pupils to leave if parents requested. In the junior high school only 14 pupils remained away from religious education classes.

Both in Aspinwall and in Beaver Falls the work was quite successful and the methods used were considered better than the method of releasing pupils from school to attend Week Day Church Schools held in church buildings.

The schools of Beaver Falls, Pennsylvania, had courses in Religious Education for several years. One room in the building was used for this work. The Protestant religious education teacher taught three days each week and the Catholic priest two days. The pupils were allowed to choose the teacher whose classes they wished to attend, or, if they preferred, they could remain with the public school teacher, This plan worked successfully and shows that coöperation will solve many of the problems connected with religious education.[5]

The work in Chattanooga, Tennessee, is well known and follows the method described above. The work is directed by a nondenominational group and supported by churches, parent-teacher associations, missionary societies, and many church auxiliaries; it has been going on successfully for over thirteen years and is city-wide. At the present time there are twenty-two instructors who are approved by the city educational system.[6] About 15,000 children in Hamilton County, including white and colored, will be taught Bible this year in the schools.[7]

The courses of instruction in the Bible are elective. Instruction is given five times a week in the senior high school, twice a week in the junior high, and once a week in the elementary schools (grades 4 to 6). It is given in school buildings during school hours, as a regular part of the curriculum, with credit for graduation and college entrance, by teachers selected by a Bible study committee and paid by funds outside tax money. Scholarship standards and problems of discipline are under the supervision of the regular principals and the superintendent.[8]

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[5] The three examples above are described in a letter to the authors by Miss Lytle Stormont, a teacher of Religious Education in Aspinwall and Beaver Falls, Pennsylvania, March 12, 1934.

[6] *Literary Digest*, "Public-School Bible-Study." (ed.) *Literary Digest* 119:3, April 20, 1935.

[7] McCallie, J. P., "Bible Instruction in the Public Schools." *Church Business* 12:73, November-December, 1935.

[8] McCallie, J. P., "The Bible in the Public Schools," p. 7.

Only one textbook is used in Chattanooga schools in Bible study—the Bible itself. In the elementary schools the story method is used, augmented by memory work. In the first semester in the fourth grade, stories from Genesis and Numbers are given; in the fifth grade, from Numbers to Kings; and in the sixth grade, from Kings to Malachi. In the second semester, in the fourth grade, stories in the Life of Christ, from the four gospels, are given; in the fifth grade, the Life of Christ from Mark is studied; in the sixth grade, stories of the early church from Acts are used. In this way the entire Bible is studied in the three years.

In the junior high school the Old Testament is studied in the seventh grade and the New Testament in the eighth. Reference work and memory verses are called for. The Bible is covered in the two years.

In the senior high school courses the Bible is covered again, book by book. Notebooks and memory work are required.

In all the schools at the beginning of the Bible classes prayer is offered, hymns are often sung, and memory verses are repeated.

The results of the work in Bible teaching in the Chattanooga schools are surprisingly satisfactory. Teachers, parents, pupils, and the whole community are enthusiastic over the subject. The moral tone of the schools has been lifted and fewer cases of dicipline are handled. Many of the youths are brought into the different churches and into active Christian service.[9]

3. A third method of teaching the Bible in public schools is found in the Park High School near Detroit, Michigan, where direct Bible teaching in the school buildings, by regular teachers and for the usual credit, has been carried on successfully for several years. There is an enrollment of 3,500 pupils from grades 7 to 12. Among these pupils are children of many nationalities and beliefs. Since it is contrary to the laws of Michigan to have compulsory Bible study, the courses are offered in the history department as optional.

In 1925, one course was offered in the Old Testament and one in the New. At the end of five years it was necessary to have three classes in the Old Testament and two in the New. The classes meet regularly five days per week, the same as other classes. Very few objections have been made to this plan in the Park High School.

The textbook used is a syllabus of the Old and New Testaments, prepared by a committee of teachers appointed by the state commissioner of education. Besides this textbook there are studies in the origin of the Bible, the life of the Hebrews, and comparative religions; and pageants are given, projects written up, and codes for right living are worked out. At the end of the year a questionnaire is given to each pupil on attitudes toward the Bible, home, foreigners, and religion.

There has been a great deal of commendation of the courses and the work in general as carried on in the Park High School.[10] This method has the great advantage of giving Bible study the same place

[9] McCallie, J. P., "The Bible in the Public Schools," p. 17.

[10] Yaple, G. S., "Five Years of Religious Education in High School." *International Journal of Religious Education* 8:32; 43, December, 1931.

in the curriculum, the same teachers, the same credit, and the same general standing as other subjects. It differs from the Indiana plan in that the examinations are not made out by the state, and in the fact that other things are included in the work besides definite study of the Bible syllabus.

A plan similar to this third method is being successfully carried out at the present time in rural districts over the United States where teachers in one and two-room schools agree to teach the Bible one hour a week, using a syllabus provided by the Presbyterian Board of National Missions. The movement is widespread, covering several states. A recent survey shows that 10,000 rural teachers have agreed to teach the Bible in their schools. The manual or syllabus is non-sectarian, is furnished free to the teachers, and may be used in any state where Bible reading in the schools is permitted. There has been splendid coöperation in this work by county superintendents, ministers, and teachers. The plan has not only promoted Bible reading in the schools, but has been the means of bringing the Bible itself into thousands of outlying rural homes. There are 240,000 rural schools in America, and only about 60 per cent of the children in these schools are attending Bible schools. The promoting of Bible reading in rural schools therefore is a very necessary task.[11]

The manuals mentioned above have been prepared for the first six grades under the direction of John M. Somerndike. No attempt has been made to adapt any one of the manuals to any particular grade. The series of six books covers practically the entire Bible, presenting in the form of Bible stories, memory work, and other helpful material, a knowledge of the contents of our English Bible.

The content of these manuals is divided into two parts. Part One in all books covers much the same ground. It gives suggestions to teachers, furnishes memory work, hymns, a program for a worship service, prayers for children, the Apostles' Creed, the Ten Commandments, the Beatitudes, the Lord's Prayer, selected passages for opening exercises, some dramatizations and expressional work, and suggestions as to handwork and pictures to be used with the course. Part Two in each text gives a series of twenty-five lessons, each containing a short story, memory verse, Bible passages to be read, and suggested points for discussion.

Though the manuals are free to teachers who will promise to use them in the schools, the workbooks, which are adapted to the different grades, are twenty cents each. In cases where children are not able to buy Bibles or lesson materials the Board of Missions will send them free of charge.

4. Another method of promoting Bible study in public schools is for the state to prepare a syllabus, permit the pupils to study the syllabus at home or elsewhere, prepare a list of questions for an examination, and permit the high schools of the state to give credit for

[11] White, J. C., "Reaching Unchurched Children and Homes." *United Presbyterian* 94:13, January 23, 1936.

successful work. This plan is sometimes carried out in Indiana schools as a variation of the plan in Indiana already described.

A variation of this plan is followed in Montana. In that state a series of syllabi of the Bible written by the Michigan school authorities has been adopted for high school study. The courses may not be given by the high school but must be given by accredited outside teachers in schools approved and inspected by the state. High school credit is given to those who successfully pass the state examinations in Bible and who comply with all requirements.

The Michigan syllabi in use in Montana are excellent examples of thorough outlines and plans for Bible study. Each syllabus has four parts and each part is divided into eighteen lessons. By this plan Bible lessons may be given from once a week to four times a week as desired. The completion of one syllabus gives one-half unit of credit. One unit of credit is the maximum that may be given for Bible study.

The content of the syllabi covers the entire Bible. In Syllabus I the subjects are as follows: great Old Testament characters, memory work (two parts), the Bible as literature. In Syllabus II the subjects treated are the Life of Christ (two parts), the first century of the Christian church, the Bible in the making. Syllabus III deals with Old Testament history, the Bible as an interpreter of the interrelations of social institutions and a guide to right living, the Bible as literature (two parts). Supplementary material is suggested or is supplied, such as a long list of Biblical allusions and directions for map making.

Montana's successful work in Bible study promotion is in large part due to the fact that there has been hearty coöperation between religious and educational forces. The work was instigated, urged, and put into operation by ministerial associations, churches, school superintendents, and principals.

Maine has for seventeen years coöperated in Bible study promotion under the plan described above. The work in this state has been outstanding and has been highly commended. In 1932 it was thought desirable to enrich the Bible study program in some way so that there would be more provision for character education in the schools of the state. A committee has been working on a new program which will be released at an early date.[13]

5. The most common method by which a knowledge of the Bible is disseminated in the schools is the reading of Bible passages as a part of the "opening exercises." This is a custom handed down from earliest colonial days. Usually, in recent years the reading has been without comment, partly because of state laws, partly in deference to the different views of parents, and partly because of the conviction that the Scriptures convey their own message with little need of interpretation.

A simple daily program of Bible reading, prayer, and song at the beginning of the school day has been one of the strongest, most stabilizing moral influences that America has known. For centuries

[13] Maine Department of Education, *Accredited Bible Study*, p. 5.

a goodly proportion of American children have learned Bible facts, stories, truths, and principles and have been emotionally stirred to emulate Bible characters. Five days a week millions of children, at the beginning of the day's work, have been led into an attitude of reverence and worship and within the borders of a rich spiritual experience.[13]

Dr. W. L. Bryan, President of Indiana University, speaks in *Religious Education* of the value of Bible learning in the schools. He says that the principles of faith and conduct have been taught by the church through the home and the schools, and that the Ten Commandments and the Sermon on the Mount have influenced the lives of all the children who have learned them.[14]

Dr. E. D. Morris wrote that our home life, the integrity of our society, the preservation of our civil government, and our type of civilization depend very largely on the training our youths receive both at home and at school in the book from which the best elements of our modern life have come.[15]

A great deal of American honesty, trustworthiness, democracy, purity of life, and general moral training has come from this simple but effective religious training. It has been felt recently that, as this daily devotional service gradually disappears from our schools, there comes into American life an increasing lawlessness and a diminished moral strength.[16]

One of the difficulties in this method of Bible reading has been the feeling of inability on the part of some teachers to make a judicious selection of Bible passages for children of different ages. At the present time, however, many published selections are available.[17]

The following outline, made out by the Commission on Character Education of the Department of Superintendence of the National Education Association, presents a series of readings that may be used with profit.

Series I. Our Bible in History, Literature, Art, and Music.

1. The Hebrews in History.
2. The Story of Creation in Art—Literature—Music.
3. Great Epochs in the Bible:
   a. The Pioneer—Abraham.
   b. Social Service—Joseph.
   c. The Beginnings of Law—Moses.
   d. Great Conqueror—Joshua, Saul, David.
   e. Great Prophets—Samuel, Elijah, Jeremiah.

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[13] Minton, H. C., *Report on Public Education*, pp. 101-2.

[14] Bryan, W. L., "Schools and the Building of Character." *Religious Education* 22:726, September, 1927.

[15] Quoted in Crafts, W. F., *Bible in School Plans of Many Lands*, p. 63.

[16] Ryan, Bishop. Quoted by J. Campbell White in an address delivered at Washington, D. C., September 9, 1934, on "The Church and Crime Prevention." (Enclosed in letter to Dean H. L. Smith, Indiana University, July 22, 1936.)

[17] The manuals mentioned under the third method may be easily adapted for use in daily Bible reading.

Series II. Studies in the Life of Christ.

1. Birth and Boyhood, Matthew 2:15; Luke 2:22-52.
2. Work as Teacher:
   - *a.* Parables:
     1. The Sower, Matthew 13:18-23.
     2. The Mustard Seed, Matthew 13:31-32.
     3. The Ten Virgins, Matthew 25:1-13.
     4. The Talents, Matthew 25:14-30.
     5. The Lost Sheep, Luke 15:1-8.
     6. The Prodigal Son, Luke 15:11-32.
     7. The Good Samaritan, Luke 10:25-37.
   - *b.* Miracles:
     1. Feeding the Multitude, Mark 8:1-10.
     2. Heals the Man with a Withered Hand, Mark 3:1-6.
     3. Healing the Blind, Mark 8:22-6.
     4. Healing the Leper, Luke 5:12-16.
3. Christ as Seen by the Enemies He Made:
   - *a.* Pharisees and Scribes Complained of the Company He Kept, Luke 5:27-32.
   - *b.* He Dines with Simon, Luke 7:36-50.
   - *c.* Judas Betrays Him, Luke 22:1-6, 47-53.
4. Christ as Seen through His Friendships.
   - *a.* Nicodemus, John 3:1-14.
   - *b.* Mary, Martha, and Lazarus, John 11:1-38.
   - *c.* Martha, John 12:1-28.[18]

Whatever the method used in teaching the Bible in schools or in giving high school credit for Bible study done outside school hours, the chief concern is getting the Bible truths, principles, and ideals implanted in the hearts of children in such a manner that they will motivate all action. Modern methods of testing in the field of character have shown that a mere knowledge of Bible facts does not guarantee right conduct. In fact mere Biblical knowledge has been found to have no definite relationship to good conduct.[19] It should be remembered that when Bible facts are acquired then it is necessary to go further and convey to children the meaning of moral principles. When these are understood, then a final step must be taken—the application of truths and principles to life and conduct, and the creation of a desire to act in accord with these principles.[20]

The Bible, furthermore, will always have an important place in the curriculum of public schools because of its literary and cultural value as well as its historical value in recording the progress and development of a great race. But especially will it have a prominent place on account

[18] National Education Association, Department of Superintendence, *Tenth Yearbook*, p. 231.

[19] Hightower, P. R., *Biblical Information in Relation to Character and Conduct*, pp. 33-4.

[20] Franzblau, A. N., "The Elusive Norm." *Religious Education* 23:197-201, March, 1928.

of its moral and spiritual value as a means of deepening the religious life and establishing right ideals.[21]

Other helps to the development of character may be found and profitably used, such as nature, art, literature, science, athletics, and the lives of great and good men of all ages; but the Bible will always be the central source of guidance, and the greatest stimulus and inspiration to higher and nobler things.[22]

Bible instruction, when properly given in content and in spirit, will certainly aid in reaching the source of the chief objectives mentioned in a former chapter, especially the fourth, which is an appreciation of the comparative worth of physical and spiritual attainments, and the fourteenth, which is a highly developed religious nature with high spiritual ideals.

COURSES IN MORALS

It may appear to some that the terms "character education" and "moral education" are practically synonymous. This is true to a certain extent. But, as was shown in Chapter II, there is a distinction between the two terms. Character education covers the whole field of the development of attitudes and proper conduct whether it be through religion, or mores, or meditation. Character education is thus the broader term and includes moral education. All moral education therefore is character education, but all character education is not, strictly speaking, moral education.

In common usage there is a great deal of overlapping in the meanings of the two terms "character education" and "moral education" and in this bulletin, in many cases, either term may be appropriately used. However, in this chapter the purpose is to present some of the material and methods which in the stricter sense belong in the field of moral education.

Mores, or moral customs, are those rules and regulations, those common social practices, which men have found to be conducive to human welfare—or, more especially, to the welfare of the group. From the standpoint of absolute good they may be either good or bad. But from the standpoint of a community they are the practices which are considered desirable. These mores, therefore, become a large part of the content of teaching in every community or state; and, consciously or unconsciously, they become a great factor in character development.

As a rule communities, tribes, or nations work out and adopt a code of laws, principles, or rules which become a standard for conduct. Some of the codes are outgrowths of religious teachings and practices, some are the product of individual thinking, many of them are the concensus of the opinions of leaders. But whatever the source, wherever schools are established, and wherever it is desired to build

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[21] Lotz, P. H., "Status of the Department of Religion in the Church College." *Religious Education* 27:635-40, September, 1932.

[22] Betts, G. H., "Will the Public School Movement for Character Education Supersede the Church School?" *Religious Education* 23:462-5, May, 1928.

character, these codes become a part of the content of teaching and exert a tremendous influence.

The aim of moral education as of all character education is to develop in the life of each individual a strong and effective personality which will guarantee a high form of social conduct. In the carrying out of this aim or purpose, it is felt by many that moral instruction is preëminently the work of the schools.[1]

From the primary grades upward, moral education should have an important place in the school. The instruction may be given in various ways: occasionally and incidentally as opportunity arises in the ordinary course of recitation, or systematically at stated times and following a regular course as provided for in the curriculum. The instruction given includes the chief character traits, such as truthfulness, courage, cleanliness of body, mind, and speech, respect for others, as in fair play and in gentleness to those who are weaker, self-control, self-denial, and temperance, kindness to animals, love of country, and love of beauty. Lessons in these traits should be brought home to pupils by reference to present surroundings in town and country, and be illustrated by stories, proverbs, poems, and examples taken from history and biography; the object being, in all cases, to promote character in the lives of the pupils.[2]

The greatest moral code of all times, and the code which has been used perhaps more than any other for moral education, is the Ten Commandments. First given to Moses, the leader of Israel, it has become the basis of the laws of all Christian countries. Though stated for the most part in the negative, it nevertheless is positive in its influence and has been a power for good in establishing individual and national morality. For the convenience of the reader in comparing it with others, this code is given in full:

1. "Thou shalt have no other gods before me."

2. "Thou shalt not make unto thee a graven image, nor any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them; for I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me, and showing loving kindness unto thousands of them that love me and keep my commandments."

3. "Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh his name in vain."

4. "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is a Sabbath unto Jehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days Jehovah made heaven and earth, the sea, and all that in them is, and

[1] Clark, J. K., *Systematic Moral Education*, pp. 1-8.

[2] Newland, H. O., *Local Government Handbook of Education*, p. 115.

rested the seventh day: wherefore Jehovah blessed the Sabbath day, and hallowed it."

5. "Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee."

6. "Thou shalt not kill."

7. "Thou shalt not commit adultery."

8. "Thou shalt not steal."

9. "Thou shalt not bear false witness against thy neighbor."

10. "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's."[3]

These Ten Commandments are exhibited in every schoolroom in the state of North Dakota. In the state of Mississippi a course in the principles of morals and good manners, which include the Ten Commandments, is given in the schools.[4] In many of the particular counties of different states, as for example in Monroe County in the state of Indiana, the Ten Commandments are exhibited in every schoolroom.

The Hebrew Bible, the central part of which is the moral law, is regarded by educators as the best book on morals because of what it has done and is doing for the Hebrew race.[5]

Another code of faith and conduct which has been and is being presented in the schools of our land is that contained in the Sermon on the Mount—especially in the Beatitudes. These principles, like those contained in the Ten Commandments, have been taught in the home, church, and school and have influenced the lives of all the children who have learned them.[6] The Beatitudes as found in the Sermon on the Mount are as follows:

"Blessed are the poor in spirit: for theirs is the kingdom of heaven.

"Blessed are they that mourn: for they shall be comforted.

"Blessed are the meek: for they shall inherit the earth.

"Blessed are they that hunger and thirst after righteousness: for they shall be filled.

"Blessed are the merciful: for they shall obtain mercy.

"Blessed are the pure in heart: for they shall see God.

"Blessed are the peacemakers: for they shall be called sons of God.

"Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.

"Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you."[7]

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[3] Exodus 20:3-17.

[4] Keesecker, W. W., *Legal Status of Bible Reading and Religious Instruction in the Public Schools*, pp. 4-5.

[5] Bryan, W. L., "Schools and the Building of Character." *Religious Education* 22:726, September, 1927.

[6] *Ibid.*, p. 726.

[7] Matthew 5:3-10.

These Beatitudes set forth great moral principles for the individual and the social order.

Another very short code or rule which is sometimes displayed and taught to the children in our schools is known as the Golden Rule, which is as follows: "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets."[8] This rule contains the greatest of virtues, love, which overcomes the worst vice, which is selfishness.

Next to these Biblical codes, perhaps the best known and most popular code of modern days is the Hutchins code, known as the Children's Morality Code. It is worked out in the form of laws: the law of self-control, of good health, of kindness, of sportsmanship, of self-reliance, of duty, of reliability, of truth, of good workmanship, of team work, and of loyalty. In this code a strong appeal is made to youth through the statement that "good Americans" keep these laws—e.g., good Americans do their duty, or good Americans exhibit self-control.[9]

Although the Hutchins code is the most widely known and used, there are many others which have had wide acceptance. Descriptions of these codes may be found in many books and bulletins.[10] It is necessary here only to mention a few as illustrations.

Benjamin Franklin's code is one of the best known individual codes and has been used as a model for code making since Franklin's day. It has the following thirteen points: temperance, silence, order, resolution, frugality, industry, sincerity, justice, moderation, cleanliness, tranquility, chastity, and humility. Each of these traits is defined.[11]

Charles Lindbergh's code[12] is a modern example of the individual code. It is similar to Franklin's but has thirty-six traits to be emphasized. Many of these traits are quite characteristic of Lindbergh himself, which would point to the conclusion that codes are effective when there is a sincere effort to live up to them. Some of the traits in Lindbergh's list that are not found in Franklin's are: ambition, enthusiasm, honesty, faith, optimism, and reverence.

A code which has been rather widely used is that of *Collier's Weekly*,[13] published in 1925 in a pamphlet called "A Basis for Character Education." This moral code for youth has ten points similar to Franklin's code. Each character trait is briefly explained by statements made in the first person singular.

The Brevard code[14] for high schools, called the High School Morality Code, has fourteen points which are fully described and discussed. This code is especially suggestive in the making out of school or home codes.

The Girl Scouts Laws[15] are well known and are considered a very

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[8] Matthew 7:12.

[9] Oklahoma Department of Education, *Character Education; A Handbook for Teachers*, p. 72.

[10] *Ibid.*, pp. 72-6.

[11] *Ibid.*, p. 73.

[12] *Ibid.*, p. 74.

[13] *Ibid.*, p. 72.

[14] *Ibid.*, p. 73.

[15] *Ibid.*, p. 75.

effective code. Stated briefly, the code is as follows: the Girl Scout is to be trusted, is thrifty, is cheerful, obeys orders, is clean in thought, word, and deed, is courteous, is a friend to animals, is helpful to others, is loyal, is a friend to others (a sister to other Girl Scouts).

The Five-Point Plan[16] as worked out and revised by the Character Education Institution includes: classroom organization, which tends to develop moral leadership; a children's morality code for developing wisdom; character projects to develop habits; character motives and personal influence for guidance; and character graphs and school records for character rating.

The Children's Morality Code, with its series of laws, is a most important part of the Five-Point Plan. Under each of the laws mentioned, the *Montana Course of Study for Rural and Graded Elementary Schools*[17] gives some very helpful suggestions. In great detail there is furnished an abundant supply of material for study under the following divisions: first, a detailed statement of the law; second, a discussion of the law, including personal opinions, experiences of class members, reports, and interesting incidents; third, instruction in the law through the regular subjects of the curriculum, such as history, literature, geography, and civics; fourth, suggested activities in understanding the law, such as singing, writing, making posters, making graphs, reading and reciting poems or stories, and forming clubs; fifth, self-rating questions.

Many other codes similar to the above might be cited, but these are sufficient to show the abundant material available and the earnest efforts that are being put forth to furnish the schools with a content for moral education which is very much worth-while.

Besides the regular standard codes which are used in giving character education in the schools, home-made codes are often used for character training and have proved very successful. The adoption of the best codes may be of little value to the pupils, unless they inspire interest. A moral code in the formation of which the pupils have had a part is generally more effective than a ready-made code, even if parts of it are taken from other established codes. Pupils like to have a part in the doing of things. Such codes may be prepared and operated with the assistance of the teachers.[18]

Although definite courses in morals scheduled as such are not found in a great many schools, there are many such courses found under the social science departments. These courses may be found under different names, such as character building, character education, citizenship, moral education, or guidance. In the same way, under English departments, are found many Bible study courses, which, as previously pointed out, may be considered as means of moral training.

An excellent example of a course of study in character to be given under the department of social science in high schools is given in

[16] *Ibid.*, p. 78.

[17] Montana Department of Public Instruction, *A Course of Study for Rural and Graded Elementary Schools*, pp. 604-39.

[18] Oklahoma Department of Education, *op. cit.*, p. 76.

Hampton's *Reorganizing the Social Studies.*[19] The outline of this course (somewhat condensed) is as follows:

1. A study of definitions of character and causes of delinquency. A prepared code on morals.
2. The influence of different agencies upon character, such as the home, school, church, honor societies, and religious teaching.
3. The demands which the business world make upon school graduates in giving them employment.
4. Ethics of the professions: ethics among physicians, ethics among lawyers, among business men, and among ministers and teachers.
5. Politics: the Ideal State, a history of Plato's Republic, the good and evil of party politics, choosing officers, the moral level of government determined by its constituted agents.
6. Character traits developed through athletics: the study of different games, their benefits and evils; the bearing on character of the Olympic games.
7. The influence of companionship upon character: after-school retrogression because of bad companionship, the revelation from crime records in this respect, achievements in after-school records.
8. The influence of environment upon character.
9. The value of youth movements: youth conferences, Campfire Girls, Boy Scouts, and Girl Scouts.
10. Social betterment movements: social service, temperance movements, peace movements, Red Cross work, Y.M.C.A and Y.W.C.A. work, settlement house activities, and the clearing of the slums.
11. Character training through specific tests: character laboratory, trial situations, projects, cases, and problems.
12. Readings—
    Short stories: "He Knew Lincoln," by Ida M. Tarbell, illustrating helpfulness, sympathy, and patriotism.
    Biographies: Chester A. Arthur, as a good example of self-sacrifice and devotion to duty.
    Essays and Sketches: John Locke as exemplifying self-denial, reverence, and virtue.
13. Character traits shown from examples in everyday life: illustrations taken from the press.

The teacher must radiate the elements of character which she is seeking to present, for much depends upon her personality and upon her method of carrying on the work.

In general it may be said of moral education that in schools where it is not permitted to give religious instruction, or where it is not advisable to give it on account of adverse legislation or of prejudice, the use of moral codes and moral lessons appears to be desirable as the next best plan.

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[19] Hampton, V. B., *Reorganizing the Social Studies*, pp. 54-6. (Reproduced by special permission of the John Willig Press, Inc.)

THE REGULAR SCHOOL SUBJECTS

In the following pages we shall attempt very briefly to show how some of the regular school subjects may be made to contribute to the work of building character. When the contribution which each school subject may make to character is presented, it will be evident that dependence is not placed upon the theory of the transfer of training which a great many writers have considered a necessary law of learning.

Fine Arts

The subject of fine arts should have a fundamental place in the public school curriculum because it constitutes the chief subject which deals with the emotions, and the emotions play an important rôle in the development of character in the pupils.[1] Studies in the arts afford many opportunities for presenting analogies between beauty and noble living. Dewey thinks that the fine arts keep the balance that work cannot constantly maintain, because they introduce variety, sensitiveness, and flexibility into one's disposition.[2]

Art, like other subjects in the curriculum, is not an end in itself but a means to an end, which is an increasing love for the beautiful. The field of art offers excellent opportunities for creative expression which tend to heighten moral tone, but ethical lessons in this field must be definitely planned for.[3]

The possibilities of character building in the fine arts have always been considered great. For example, drawing aids in character development through an appreciation of symmetry and order which is manifest in form and color and which may be applied to the betterment of daily living.[4] Art also develops in the individual such character traits as neatness, proportion, and coöperation. It associates beauty and harmony in living, as well as in color, form, and tone, and awakens within the child his spirit of imagination, which is such an important realm in the child's life.[5]

Perhaps the highest values in the arts are those attained through music. The finest character and the best conduct come as a result of training in the direction of the emotions. Whenever character traits reach "emotionalized ideals" they will insure control of conduct.[6] Music is the best medium of emotional expression, and through it the soul is inspired and purified. It influences the formation of character through love and beauty,[7] and its refining influence tends to harmonize human relationships.[8] The value of music may also be seen in its power to awaken different emotions—the play of different kinds of music upon

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[1] Missouri Department of Public Schools, *Courses of Study for Elementary Schools—Character Education*, p. 93.

[2] Oklahoma Department of Education, *Character Education; A Hand Book for Teachers*, p. 36.

[3] McKown, H. C., *Character Education*, pp. 178-9.

[4] Rhode Island Education Service, *Character Education Through Kindness*, p. 21.

[5] Price, W. T. R., "Study of Character Education made by the Faculty of Scarborough School." *Religious Education* 27:426, May, 1932.

[6] Oklahoma Department of Education, *op. cit.*, pp. 35-6.

[7] Martin, H., *Formative Factors in Character*, p. 245.

[8] Rhode Island Education Service, *op. cit.*, p. 21.

the emotions leads people to rejoice or weep, love or hate, play and dance or fight; for example, in time of war the individual is affected by military music, in the church services by religious music, and in group singing by popular music.[9]

One of the benefits of group singing is that it enables people to get along better together—they forget their differences in the coöperative effort of making something beautiful.[10] On the other hand, the neglect of music may be conducive to crime. Most of our criminals are brought up amid ugly surroundings. According to a judge of a juvenile court, only four out of eighty-four urchins brought before him for sentence had any love for music. It was the opinion of the judge that, if the schools of the United States would prepare children for leisure one-half as well as they prepare them for business, there would not be so much need for juvenile courts.[11]

One of the most valuable character traits attained through the fine arts is a worthy use of leisure time. This trait cannot be emphasized too much in character development because leisure time is the zero hour for children. Children have a considerable amount of leisure time. They are in school only about six hours of the day over a period of eight or nine months in the year. The amount of leisure time for school children is about 1,700 hours or 200 eight-hour days annually. How shall this time be spent? A solution of this problem might be found in the use of the fine arts.[12]

A teacher of music in the schools of Bicknell, Indiana, says:[13] "Music is one of the most important factors in the formation of character. Music, especially instrumental music, has great power over the emotions, and thus has much to do with the building of character. Music can tear down and destroy character with just as much effectiveness as it can build up and create character. Fortunately the natural tendency of music is elevating, and only when it is intentionally perverted does it become degrading. One of the greatest reasons for music in the schools is that the growing minds need contact with the most desirable motivating forces." This teacher also cites the opinion of Auerbach, that music cleanses the soul from the dust of everyday life; and the opinion too of Edwin N. R. Barnes, that music has both an educational and social value.

Foreign Languages

The question as to whether or not foreign languages should be included in the public school curriculum has become a highly controversial subject. Many arguments, of course, may be presented on either side of the question. Among the arguments presented in favor of the study of foreign languages, it will be noted that many are found which have to do with the question of character development. The point is made, for example, that those who seek to master a

[9] McKown, H. C., *op. cit.*, p. 179.
[10] Price, W. T. R., *op. cit.*, p. 426.
[11] Missouri Department of Public Schools, *op. cit.*, p. 94.
[12] *Ibid.*, p. 92.
[13] Brim, Charlotte, letter to the authors, October 26, 1936.

foreign language develop within themselves such traits of character as industry, perseverance, and accuracy. It is also stated that a knowledge of foreign languages enables the pupils to gain a better understanding of the ideals of people in other countries. Such knowledge helps to remove wrong attitudes which have been established through ignorance, and to substitute for them sympathy and good will toward other peoples. It also reveals that each nation has a unique contribution to make toward the betterment of mankind.[14]

A further argument is that an acquaintance with the language of foreign peoples will enable the pupils to have a greater understanding of what each country has accomplished in music, art, literature, science, etc. By such a study, a spirit of good will and international understanding may be promoted which is beneficial not only from an ethical point of view but also from the commercial viewpoint.[15] Learning about the ideals and accomplishments of other peoples proves to be of great value to the pupils by producing in them the spirit of tolerance, by breaking down provincialism, and by promoting the spirit of world-mindedness.[16]

Home Economics and Manual Arts

In recent years the subjects of home economics and manual arts have been introduced into the public school curriculum in an attempt to prepare the pupils for meeting the practical demands of life; but now these same subjects are being advocated for the sake of their cultural values.[17] The home economics and vocational education courses afford excellent opportunities for developing in the pupils acceptable character traits, such as accuracy, respect for labor, originality, coöperation, and a desire for improvement. If the instructor is alert to his opportunities, the character of the pupils can be improved in the laboratory or shop both consciously and unconsciously.[18]

Manual training, home economics, and like subjects have a tendency to assist the pupil in discovering his chief interests and capacities, and in developing self-respect, which is a very important factor in the development of character.[19] In the shop the pupils learn to think and to be unselfish and courteous to one another.[20] They also acquire in these courses the ability to give strict attention to an assigned task and to carry on their work in a spirit of independence and self-sufficiency. The courses also provide opportunities for decisions that aid in character building.[21] Then too, pupils constantly employed are better fortified against temptation.[22] According to Agnes Samuelson, through pursuit of these arts the pupils gain a better conception of what is beautiful, of what is honest work, and of what is excellent in stand-

[14] Neumann, H., *Education for Moral Growth*, p. 261.
[15] McKown, H. C., *op. cit.*, p. 178.
[16] Oklahoma Department of Education, *op. cit.*, p. 33.
[17] Heaton, K. L., *The Character Emphasis in Education*, p. 23.
[18] Russell, M. H., *Methods Involved in Character Education as a School Problem*, p. 67.
[19] Martin, H., *op. cit.*, p. 247.
[20] Price, W. T. R., *op. cit.*, p. 424.
[21] Bryan, E. B., *Fundamental Facts for the Teacher*, p. 85.
[22] Martin, H., *op. cit.*, p. 289.

ards.[23] These courses also give young people a better outlook on life, in that they fit them for making a livelihood.

Literature

The subject of literature is regarded by many authorities as one of the most fruitful in character values of all the subjects found in the school curriculum. It affords a great many opportunities for developing the finer traits of character, such as appreciation and love of beauty,[24] and is rich in ethical values because it deals with examples of human conduct upon which people have passed judgment either of approval or disapproval.[25]

The study of literature enables the pupils to see the accomplishments of other peoples in other lands, and makes them acquainted with the best minds of all ages. It inspires success by the presentation of other souls who have triumphed over life's greatest obstacles, and also gives a deeper and wider experience and a better understanding of the great truths underlying life.[26] According to Martin the study of good characters in literature inspires children with ideals of courage and fortitude.[27] Literature abounds in stories of loyalty[28] and of other desirable character traits. In many of the books in literature outstanding character traits are presented; for example, ambition in the *Idylls of the King;* generosity in the *Merchant of Venice;* self-sacrifice in the *Tale of Two Cities;* and courageous manhood in Kipling's *Captains Courageous.*[29] Agnes Samuelson, President of the National Education Association, thinks that a study of the majesty of the Psalms and of the great personalities in the Bible from Genesis to Revelation has a tendency to color our philosophy of life.

Literature abounds in beautiful word pictures and high ideals. There is no subject in the curriculum that has greater possibilities for calling forth the right attitudes toward life or causing a deeper appreciation of life's values. Even outside of school, literature may function effectively and play an important rôle in perfecting the personality of the pupils.[30]

Literature develops character by increasing interest in life and by increasing a sympathy for mankind. The best of literature is characterized by optimism and spiritual advancement.[31] A teacher of English in the Bloomington, Indiana, junior high school says:[32]

"The teaching of English in the high school lends itself admirably to the development of character. This subject has many different

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[23] Russell, M. H., *op. cit.*, p. 68.

[24] *Ibid.*, p. 68.

[25] Neumann, H., *op. cit.*, p. 247.

[26] Oklahoma Department of Education, *op. cit.*, p. 31.

[27] Martin, H., *op. cit.*, p. 236.

[28] Rhode Island Education Service, *op. cit.*, p. 11.

[29] Russell, M. H., *op. cit.*, p. 69.

[30] Samuelson, A., "Character Development and the Curriculum." *Religious Education* 24:466-9, May, 1929.

[31] Law, F. H., *Character Building in Our High School through Literature of Our Times*, pp. 310-12.

[32] Smith, R. H., letter to the authors, November 4, 1936.

phases but in each of them emphasis may be laid on the qualities needed in good character. In spelling lessons, as the words are presented, note may be made of the great importance of courage, self-control, reliability, propriety, and the like. Even in the grammar work, sentences may be carefully adapted for use with an eye to emphasis on citizenship. Such a sentence as 'You can succeed by hard work' not only drives home a prepositional phrase but also makes one realize that success depends on industry.

"In the collateral reading work expected of all students a teacher may endeavor to have her pupils read the most worth-while books. A child can enjoy the adventure of Robin Hood and at the same time note that this famous person strove to be helpful and kindly to the poor and needy. King Arthur with his Knights of the Round Table displays many valuable qualities and characteristics of kingliness. *Little Women* shows how essential love is to family life.

"It is in the literature phase of the English work, however, that the greatest opportunity comes to dwell on the needed qualities of character. Some authors plan their textbooks with this in view, weaving the selections around special characteristics. One text used in our work has a section named 'Making the Best of One's Self' in which we study such selections as 'The Great Stone Face' (Hawthorne), 'The Handful of Clay' (Van Dyke), 'If' (Kipling), and 'The Builders' (Longfellow). In these selections we have the opportunity to emphasize high ideals, patience, ambition, modesty, perseverance, etc. In another text the section named 'Saving and Conserving' gives us lessons on the value of time, money, health, natural resources, and the immortality of all good conscientious work."

A careful selection of biographies for different age levels must be made if the reading of biography is to be an effective means of character education. Many such selections have been made and several examples are to be found in every good library. One of the most comprehensive and carefully selected lists of biographies for different ages and grade levels is found in a bulletin published by the Oklahoma Department of Education. Some sample selections from this bulletin are as follows:[83]

Author	*Title*	*Traits*
	Grade Six	
1. Hathaway	Cromwell	Enthusiasm, sincerity.
	Grade Seven	
2. Moore	Columbus	Persistence, vision.
	Grade Eight	
3. Dudley	Benjamin Franklin	Initiative, thrift.
4. Wallace	Story of Grenfell of the Labrador	Service, sympathy.

[83] Oklahoma Department of Education, *op. cit.*, pp. 53-9.

		Grade Nine	
5.	Clemens	Personal Recollections of Joan of Arc	Self-sacrifice, fearlessness.
6.	Paine	Short Life of Mark Twain	Friendliness, integrity.
7.	Lane	Making of Herbert Hoover	Courage, self-reliance.
8.	Laws	Modern Great Americans	Energy, enthusiasm.
		Grade Ten	
9.	Morrison	Missionary Heroes of Africa	Devotion, zeal.
10.	Bruce	Daniel Boone	Energy, daring.
11.	Morgan	Our Presidents	Service, devotion.
		Grade Eleven	
12.	McMahon	The Wright Brothers	Skill, inspiration.
		Grade Twelve	
13.	Tarbell	Life of Abraham Lincoln	Honor, service.
14.	Carnegie	Autobiography of Carnegie	Initiative, enterprise.

Mathematics

Mathematics is another subject in the curriculum which has character training value, because it enables the members of the human family to make a wiser use of their powers. For example, the gaining and the spending of money requires exact computation. The schools should interpret to the children the need of economy and coöperation in conducting the financial affairs of the home.[34]

Mathematics may also be made to contribute to social progress and the general welfare of mankind. Inventions which are possible only through mathematics have contributed to the happiness and advancement of human society. The importance of this science in its benefits to human beings may be seen in the field of medicine, art, commerce, engineering, etc.

A study of mathematics develops in the pupils such character traits as exactness, carefulness, industry, honesty, discrimination, orderly procedure,[35] truthfulness, initiative, clear and logical thinking, self-reliance, and neatness.[36] If the pupils are led to see the purpose of science, they will realize more fully its practical and moral value. There is a tendency in modern textbooks to eliminate certain types of problems which are not used in everyday life by substituting such problems as business

[34] Oklahoma Department of Education, *op. cit.*, p. 292.
[35] McKown, H. C., *op. cit.*, pp. 174-5.
[36] Russell, M. H., *op. cit.*, p. 64.

negotiations and everyday living. This tendency may result in a closer relationship between mathematics and the training of students in morals.[37]

Science

The study of science opens many avenues for character development. Through it the pupils are given a deeper appreciation and a greater reverence for God as the Supreme Being, and a realization of the importance of spiritual values.[38] Again, science reveals truth and pupils find in their laboratory work that the laws of nature are inevitable and must be regarded.

Science, it is claimed, develops such character traits as initiative, investigation, self-control, healthful living,[39] exactness in reasoning, precision, open-mindedness, skill, cleanliness, a proper attitude toward one's body and mind, and a proper use of time.[40] An understanding of the laws of the universe enables pupils to have a better understanding of the laws which regulate human relationships.[41] If children are taught in the home and school to love the things in nature, they will be considerate of one another.[42] Tennyson seemed to feel the great infinitude of nature when he said:[43]

> "Flower in the crannied wall,
> I pluck you out of the crannies,
> I hold you here, root and all in my hand,
> Little flower—but if I could understand
> What you are, root and all, and all in all,
> I should know what God and man is."

A consideration of the wonders in nature tends to fill the pupil's leisure time with profitable activity which so largely determines character. Ideals formed in school should carry over into the long hours of leisure time if character is to be completely and properly formed.[44]

Science also develops in the pupils a skill in problem-solving, which may be carried over into actual situations of life; this is of great significance in character education. Furthermore, science presents the opportunity for pupils to make their findings through exact reasoning rather than by following the lead of impulse, prejudice, or the superstitions of the herd.[45]

Social Science

Social science offers an unlimited field for character instruction. It takes into account the study of human beings—their relationship to

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[37] Heaton, K. L., *op. cit.*, p. 23.
[38] McKown, H. C., *op. cit.*, p. 176.
[39] Massachusetts Department of Education, *Report on Character Education in the Secondary Schools*, p. 51.
[40] Oklahoma Department of Education, *op. cit.*, p. 34.
[41] Rhode Island Education Service, *op. cit.*, p. 21.
[42] *Ibid.*, p. 12.
[43] Tennyson, A., *The Works of Alfred Lord Tennyson, Poet Laureate*, p. 882.
[44] Rhode Island Education Service, *op. cit.*, p. 4.
[45] Neumann, H., *op. cit.*, p. 281.

one another and the motives by which they have been governed in all ages.[46] Such a study also leads one to appreciate his racial heritage and to discard provincialism. It gives one an understanding of the causes of success and failure among individuals and nations, a realization of the need of fair play and of respect for law and authority, a better understanding of good government and citizenship, and a fuller realization that civilization moves very slowly and that time is an important factor in all social development.[47]

Geography

The study of geography affords an excellent opportunity for the teacher to present to the pupils the ideal of world harmony.[48] The interdependence of nations can be clearly shown in the exchange of products, in the making or improvement of waterways, in the preservation of forests, minerals, birds, etc., and also in the international control of air transportation and broadcasting.[49]

The subject of geography reveals the establishment of boundary lines through loyalties and disloyalties. It reveals that the conquest of territory through the breaking of treaties and the greed of nations brings great suffering in its wake. On the other hand, geography shows the international friendships which may exist among nations, such as that between the United States and Canada and that among the Scandinavian countries.[50]

The question of practical importance for the pupils today in this subject is the fact of the limitation of the world's raw materials. Some countries have a great wealth of raw materials while some have very little. Oftentimes a desire to control these materials leads directly to war. The spirit of coöperation among the nations in regard to staple articles, such as wheat, coal, cotton, oil, leather, etc., might eliminate conquest and war. Through the study of geography, teachers can do a great deal to cultivate this ethical viewpoint in the pupils which would lead to a better day among the peoples of the earth.[51]

History

In the study of history, which is the story of the race as groups and as individuals, we have another very effective medium through which we may affect the growth of character. Neumann thinks that, primarily, the study of history is not so much a study of kings and dynasties as it is a study of problems. Problems make history and, if the student of history cannot find the moral problem in dealing with the past, he is dealing only with dry bones. History deals with the problem of people's living together in every age. From this viewpoint, the following problems may be considered in the school with

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[46] Price, W. T. R., *op. cit.*, p. 426.

[47] Oklahoma Department of Education, *op. cit.*, p. 31.

[48] Neumann, H., *op. cit.*, p. 276.

[49] Montana Department of Public Instruction, *A Course of Study for Rural and Graded Elementary Schools*, p. 634.

[50] *Ibid.*, p. 638.

[51] Neumann, H., *op. cit.*, pp. 276-7.

great profit: means of gaining a livelihood, social conditions, employment, health, war, peace, trade, commerce, and education.

The value of the study of the foregoing questions may be seen from the light which such a study throws on present-day problems.[52] Every element in the school curriculum can be related to the problem of how people may best live together.[53] History is not concerned so much about wars, dates, facts, and events as about social relationships. History as well as civics shows the pupil how he may interpret his learning in terms of human needs.[54]

In the study of the lives of great men in history, stress should be placed on the constructive values which they emphasized, and on the views they had on important public questions. The moral element should be stressed, because the great life principles of truth embodied in the lives of men win the interest of boys and girls. By associating the lives of great men with worthy enterprises in the social, political, and industrial fields, the pupils get the true idea of the meaning of history.[55]

Some of the subjects already mentioned which are made use of today in imparting character education are fine arts, foreign languages, home economics and manual arts, literature, mathematics, science, and social science (history and geography). Among educators today it is the belief that, of all the subjects in the curriculum, social science stands perhaps foremost as a medium for character instruction. According to McKown, social science has three great values: it sets forth examples worthy of imitation; it affords an opportunity for the development of good emotions; and it provides training through the recognition of causal relationships.[56]

The *Tenth Yearbook* of the Department of Superintendence of the National Education Association takes the ground that a good curriculum should center in the field of social studies, for it is in this field that the problems of life are really met. All the other elements of the school curriculum are related to the one great problem of how people may best live together. Social studies are concerned in the answer to this great question. It is in this large field that pupils develop social attitudes and acquire habits of study which enable them to deal intelligently with the problems of current living. The *Tenth Yearbook* also lists the following subjects as those demanding immediate attack: government, international relations, taxation, health and disease, farm relief, education, prohibition, the economic cycle, unemployment, production versus consumption, ownership, social protection, changed home life, sex problems, fine arts, and religion.

The time may not be far distant when society will be more ready to support schools which deal with matters that are "dangerous" and so-called "crucial subjects" than to support schools which deal with "safe"

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[52] *Ibid.*, p. 266.

[53] National Education Association, Department of Superintendence, *Tenth Yearbook*, p. 183.

[54] Russell, M. H., *op. cit.*, p. 72.

[55] Neumann, H., *op. cit.*, p. 273.

[56] *Ibid.*, p. 172.

subjects. A good curriculum must deal with such controversial subjects even in times of stress because they are subjects of great interest to the people.[57]

Hockett believes that character development is a social enterprise, that pupils should be informed concerning group values, and that they should participate in group efforts. The outcome of character education should be a wholesome, rich, and well-grounded group life. Getting acquainted with the activities of people and with the motivations of these activities helps to furnish moral insight.[58] Social science, therefore, viewed from all these points of relationship, becomes a most important factor in character development.

From this brief survey of the possibilities for character education to be found in the curriculum it is quite clear that the entire program of studies can be utilized by the earnest teacher for satisfactory work in character building—and this, too, without the appearance of having stretched the subjects too much.

A well-balanced curriculum which brings to the youth of a country a consciousness of the great problem of life and the possibility of making a personal contribution toward a solution of this problem is attaining the great aim of character education.[59]

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[57] Neumann, H., *op. cit.*, pp. 183-91.

[58] Hockett, J. A., "A Point of View in Character Education." *California Journal of Elementary Education* 1:38, November, 1932.

[59] National Education Association, Department of Superintendence, *op. cit.*, p. 192.

X. SPECIAL PLANS AND ACTIVITIES IN CHARACTER DEVELOPMENT

In recent years the effort has been made by means of many plans and a great variety of school activities to further the work of character building. Some of these plans have been brought forward by those who feel that character cannot be taught as a regular curricular subject. Many of the plans, however, have been worked out and put into operation by those who feel that, in addition to the developing of character through opportunities presented by the regular curricular subjects, there is need for special plans and special activities to influence the student morally. It is felt by this latter group that as many avenues of approach to the students' inner life and interests as can be found should be made use of.

All sorts of plans have been worked out in this effort to appeal to youth and to interest them in things that strengthen moral fibre. Some have had almost nation-wide acceptance, while others have been tried out in local communities or in restricted districts. Certain activities have been promoted and controlled by the schools themselves, while others have been carried out by the coöperation of the schools with other agencies such as the church and service clubs. Several of the large cities worked out special methods which they tried out in several schools. When the plans proved successful they were put into operation in the whole school system.

It is not necessary here to describe these different city plans nor others which have had rather wide acceptance, such as the Knighthood of Youth Plan, the Young Citizens' League of South Dakota, the Five-Point Plan, and the Tennessee Plan.[1]

CHARACTER DEVELOPMENT THROUGH SCHOOL ACTIVITIES

There is a large number of so-called extracurricular activities which play an important part in school life and in the development of a moral outlook and of ethical conduct. A few of the more important of these activities will be mentioned here and a brief suggestion given as to their worth in building character.

The Assembly Period

The assembly period as a part of student life tends to build character by developing group consciousness, coöperation, good will, and mutual helpfulness. The assembly period is not for entertainment or amusement only, but for exercises which are educational and inspirational as well. The assembly period gives an occasion for the student body to conduct the exercises and thereby develop leadership. It also gives opportunity for the students to find that spiritual values are of the most worth.[2]

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[1] Descriptions of a great many of these plans and organizations may be found in McKown, H. C., *Character Education*, pp. 86-90, 262-80.

[2] Nebraska Department of Public Instruction, *Courses of Study for Normal Training High Schools; Character Education*, p. 130.

The greatest need of the American school system is pupil participation in democratic groups. The spirit of democracy should be made manifest to the pupils from the kindergarten through the university. The development of the school into a happy family rests largely on the teacher's shoulders. The teacher's part is a matter of sympathy, understanding, and faith.[3]

Athletics

The great majority of boys and girls in school are naturally interested in athletics. The boys take to such games as football, basketball, baseball, swimming, track, tennis, golf, and gymnastics, while the girls engage in baseball, basketball, swimming, tennis, hockey, golf, track, and gymnastics. The physical instruction of both boys and girls is placed in the hands of competent leaders. Contests are held during the year, both indoors and out, for the most part by different teams drawn from the various classes within the school. Nearly all the boys and girls who are physically able take part in some form of athletics. While some interschool games are played, the most of the games are played within the school. But interschool games have a social and moral value to the pupils. Certain loyalties are developed as well as social conscience and social morality. Moral character is developed in the pupils by the high sportsmanship spirit in which the contestants and their supporters of one school deal with the contestants and their supporters of another school.[4] Athletics develop in the pupils a good school spirit and teach them to take defeat and victory with grace. They develop the physical side of life and promote the spirit of good sportsmanship and the desire for clean living.

Debating

Debating is another excellent school activity which helps to develop character among the pupils. While debating develops skill in argument and eloquence in speech, it also develops a loyalty for the truth in presenting a long line of arguments and in acknowledging the truth presented by the opponents. It also develops readiness, self-control, sincerity, and sportsmanship.[5]

National Honor Societies

Because of the great honor attached to membership in the National Honor Society and because of the fact that character is stressed as one of the four requirements for election, the National Honor Society for juniors and seniors in high schools is one of the best and strongest influences in promoting and establishing a good character. The National Junior Honor Society for junior high schools is of the same type. These two organizations are receiving strong support because of their high standards and their real merit. In 1935 the National Honor Society had a membership of about 150,000, and the National Junior Honor Society, more recently organized, a membership of 10,000.[6]

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[3] Germane, C. E. and E. G., *Character Education*, p. 171.
[4] Sharp, F. C., *Education for Character*, pp. 113-15.
[5] Nebraska Department of Public Instruction, *op. cit.*, pp. 131-2.
[6] McKown, H. C., *op. cit.*, p. 88.

The School Paper

The editing of a school paper develops in youth such traits as honesty, reliability, business management, judgment in the selection of articles for publication, the spirit of fairness to all contributors, the assigning of credit where it is due, and the withholding of criticism that is not justified. It affords an opportunity to a large number of students to make a distribution of original work. Abundant opportunity is presented to develop loyalty to the school and to promote the welfare of the entire community.[7]

School Parties

School parties build character in the lives of the youth by affording them opportunities for developing such character traits as courtesy, good fellowship, gallantry, and politeness. The social consciousness of the pupils is increased by helping all the members of the group to have a good time. School parties develop in the pupils a sense of responsibility to all concerned—the host and hostess, the chaperon, and all the guests—that the meeting together may be uplifting to all and demoralizing to none. Such occasions call for cleanliness, appropriate dress, proper manners, and thoughtfulness for the school and the community. These parties develop also a taste for the best forms of entertainment and a dignity of bearing in all social contacts.[8]

Student Government

Student government tends to develop in the pupils a sense of responsibility to the community as a whole and an interest in the things which pertain to the students' welfare as individuals or as a group. When students take part in making and enforcing the laws under which they live, they have a better understanding of the social value of laws in general. In student government the idea of a democracy is promoted along with a spirit of coöperation for the good of the whole.[9]

Student Organizations

The greatest development of the last twenty years in secondary education is the development of school organizations built around the interests of the pupils. Pupil organizations are becoming one of the most potent means of building up character. The organizations in the junior high school, such as the Radio Club, the Aviation Club, the Camera Club, and the Dramatics Club, furnish an opportunity for character development. There is sufficient variety so that each pupil can have wide choice and identify himself with the organization in which he is most interested. If he likes radio he can go into the Radio Club; or if he is interested in aviation he can join the aviation organization. Character may be developed through the Boy Scout organization and the Girl Scout organization.[10] There are other pupil organizations such as

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[7] Nebraska Department of Public Instruction, *op. cit.*, p. 131.

[8] *Ibid.*, p. 131.

[9] *Ibid.*, p. 130.

[10] Oklahoma Department of Education, *Character Education; A Hand Book for Teachers*, p. 26.

Camp Fire Girls, Girl Reserves, Hi-Y Clubs, Junior Red Cross, and Four-H Clubs which afford great opportunities for developing character in the lives of the youth.[11]

Next to the teacher, perhaps the most vital influence operating in the school for molding character is such pupil organizations as have been mentioned above. The ideals commonly expressed by these organizations are fair play, leadership, sportsmanship, and coöperation. The organization opens a field to such social idealism as loyalty to a great cause, the giving of one's self for the common good, and helping one's fellows. Ideals which are practiced for twelve years in school are not likely to be given up in the years which follow.[12]

CHARACTER DEVELOPMENT THROUGH THE GUIDANCE PROGRAM

Guidance activities on behalf of youth go far back in history. In the earlier periods of man's development the work was carried on largely by parents. Especially was this true in rural districts where the children were directed by parents in the spinning of wool and the weaving of cloth, in hunting and fishing, and in caring for animals. Ordinarily, the children chose and followed the same occupation as their fathers and consequently there was little need for vocational guidance other than that of directing the home tasks.

Until rather recent times emphasis was laid largely upon vocational guidance, and what early literature we have on the subject of guidance deals almost exclusively with the occupational side of life. Plato's *Republic* is an exception, for it recognizes the value of guidance in the development of character. In 1670, Pascal wrote about making a wise choice of occupation. A book published in England in 1774 was entitled *Readings of Vocational Guidance.* In 1901 Frank Parsons wrote a book entitled *Choosing a Vocation.* However, it was not until 1908 that a concerted effort was made to launch a program of guidance. In that year the Vocational Bureau was formed in Boston and plans were made for holding a National Conference on Vocational Guidance in 1910. Through the influence of the Vocational Bureau, by 1911 there were several courses in guidance offered in the schools of America and some work along this line was done even in other countries.

The following statements as to the present-day work in guidance will reflect some of the current opinion on this important subject.

In recent years there has been a change in emphasis in guidance programs, so that they now take in a larger field than vocational guidance. We now find guidance in morals, health, leadership, recreation, and the like. In fact, the guidance point of view has widened to include practically the entire life interests of the child.[1]

Guidance as related to public schools may be defined as a means of

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[11] Oklahoma Department of Education, *op. cit.*, p. 87.

[12] New York State Department of Education, *Character Building in New York Schools*, p. 94.

[1] Idaho State Board of Education, *Tentative Course of Study in Guidance for Junior and Senior High Schools*, pp. 9-11.

conserving human values and of directing human energies in order to further the highest interests—of the individual, primarily, but ultimately of society also. It seeks to prepare the student to make proper decisions by aiding him in developing a proper outlook on life and a proper viewpoint as to his rightful place in the world.

Guidance may be and should be as broad as the educational program. It should concern itself with the vocational, educational, social, physical, and moral development of every pupil.[2] From the character point of view it should perhaps concern itself mostly with adjustment to social life.[3]

In general, it may be said that the objective of guidance is to aid the pupil in discovering himself and the world in which he lives, to make decisions in regard to his present environment, and to plan his work with respect to his visioned future. More than this, it is the bringing to bear upon the student of the moral and religious influences which will be of greatest help in molding that future.

According to Miss Helen Dernbach,[4] Director of Guidance in the schools of South Bend, Indiana, the aim of guidance is not only to acquaint the pupils with the different occupations so that they may choose wisely their life's work, or merely to give youth a better understanding of occupational problems, but also to assist the pupils, through the wise selection of school studies and extracurricular activities, to attain the greatest development in accord with their highest interests, capacities, and abilities.

As to the organization and administration of a guidance program in the public schools, it is advisable to have a faculty committee to act in conjunction with the principal and the other teachers. This ordinarily should constitute all the organization necessary to carry on the work. The present general organization of the school can be used to set in operation the guidance program without bringing in from the outside any other organization.[5]

However, if the school can afford it, it is of great advantage to have a guidance expert to assist in the directing of the program. One who is properly trained and experienced in handling the work, and, especially, who is trained in the handling of special cases, can render great service in this field.[6]

The great need for this special service in the general field of character building is evident to all teachers and to others who are familiar with the all-too-prevalent confused floundering of many students as they seek to meet life's difficult situations. The complexity of modern life both in and out of school and especially the complexity of the industrial life which a student must face on leaving school and to which he must make adjustment calls for a very definite sort of guidance.

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[2] Virginia State Board of Education, *Tentative Manual for Guidance in the Virginia Elementary Schools*, p. 9.

[3] Indiana State Department of Public Instruction, *Administrative Handbook for Indiana Schools*, p. 63.

[4] *Ibid.*, p. 64.

[5] Virginia State Board of Education, *op. cit.*, pp. 15-18.

[6] Indiana State Department of Public Instruction, *op cit.*, p. 66.

Furthermore, the great number of delinquents found in our school systems—pupils who have been either unable or unwilling to fit into regular social life—are an added incentive to serious efforts along this line. Prevention of crime lies largely in directing youths into fruitful fields where their energies may find a satisfying outlet. In this connection also it may be pointed out that proper guidance programs would help to prevent many of the tragic misfits of which we have so many cases in society today.

Youths of today, as a general rule, do not take up the occupations of their parents. Instead, they are brought face to face with a wide field from which they must choose their life work. It is to the highest interest of society, in view of this situation, that the schools render every assistance possible in directing youth in making decisions which will be in harmony with moral ideals and with their individual capacities and abilities.[7]

Although we must give proper credit to the home and church as agencies of guidance and recognize their special influence in the directing of youth, yet the public school has a great opportunity and responsibility in this field. Just as in the case of the general work in character education, the school reaches thousands of pupils whom the home and church have either neglected or been unable to reach. For this reason, society has a right to expect that the school shall render service in the guiding of youth into proper life attitudes and life activities.[8]

In the effort to meet the responsibilities resting upon the schools for the moral guidance of the pupils, it is necessary that there be a carefully worked out program. From the primary grades on through high school, there should be an effort made to stimulate self-guidance, but at the same time a constant work should go on in curriculum adjustment, personal counseling, assistance in placement, and follow-up service. In the carrying out of such work it is essential that the teachers who are chosen for guidance activities should be those who have a genuine interest in students; who have strong personalities, tact, energy, and initiative; and who will be able to give help not merely in vocational guidance but in moral guidance and character building as well.[9]

The chief essential in all guidance work is that the counselor, whether teacher or trained expert, shall enter with earnest sincerity into the task of leading youths into an outlook and position in life where they will be able to find happiness for themselves and render a useful service to society. Success in the task is certain wherever understanding and good will are manifested.

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[7] Indiana State Department of Public Instruction, *op. cit.*, p. 63.
[8] Idaho State Board of Education, *op. cit.*, p. 31.
[9] Indiana State Department of Public Instruction, *op. cit.*, p. 65.

XI. TESTS AND MEASUREMENTS IN CHARACTER DEVELOPMENT

A STUDY of character development in the schools through religious and moral education would not be complete without some consideration of the subject of measuring results. Although it is contended by many that measurement in the field of character training is somewhat useless or even impossible, yet the several efforts and experiments along this line are of interest and may prove to be of some importance. The field of character measurement is new, at least from the scientific standpoint, although man's measurement of his fellows by simple unscientific methods has gone on since primitive times. Our language itself shows that, besides notions of physical differences as shown by words such as "bigger" and "stronger," there developed at the same time notions of character differences as shown by words like "better" and "purer."

While it is true that the measuring of character has been going on since the time of Adam and Eve, when the characters of their sons Cain and Abel were measured by the offerings which they presented unto the Lord,[1] yet the greatest strides have been made during the last decade or so.

In the year 1920 Shuttleworth found only a handful of people who were really interested in character measurement, but two years later he found that a great number had become interested in this problem. In the year 1925 Hartshorne and May, in their investigation, found three times as many references to character measurement as were found in 1924. The interest steadily increased and largely because of the discovery of new and improved rating devices, the number of articles on the subject multiplied greatly. So great has been the growth and development in this science that the account of the evaluation of character has been a history of the development of the techniques of character measurements,[2] and, while the desired goal in experimentation in character measurement is only reached approximately, yet the work is well worth considering as to its promise for the future.

The work which has been done along the line of character measurement has been accomplished in the face of many difficulties. In the first place, it is extremely difficult to measure character traits with exactness. For instance, we say that a man is very honest or that he is very dishonest, but when we set about to find the exact honesty or dishonesty of this man we find the task to be a very difficult one.[3]

Another hindrance to successful character measurement is the lack of trained experts. As a general rule, the average teacher does not have the necessary training to conduct a successful testing program.

Along with the lack of experienced examiners is also found the lack of suitable devices for testing character. However, with the perfecting of more devices in recent years this is not so great a hindrance as it

[1] Genesis 4:1-9.
[2] McKown, H. C., *Character Education*, pp. 432-3.
[3] Charters, W. W., *The Teaching of Ideals*, p. 324.

once was. It must also be remembered that character cannot be fully evaluated hurriedly or in a short period of time. The span of life, however long, is too short for such a study.[4]

Still another hindrance in the task is the difficulty of measuring by subjective opinion. When two people examine an individual with respect to some character trait, one may give him a high rating while the other may rate him as very low. Different judges may give different estimates of character.[5]

A difficulty which is to be noted in every study of character measurement is that of finding out the nature and extent of an individual's influence. The pupil as well as the school can be measured by the influence he exerts.[6] This influence may be good and far-reaching or it may be evil and limited. It would be necessary not only to measure the individual's life, but the life also of his associates. One's character, therefore, cannot be completely measured until his own life and the lives of his companions are finished and all of the evidence is in.

In ancient times, when there were no scientific objective tests for character measurement, people resorted to various superstitions or quack methods such as those commonly found in connection with astrology, palmistry, physiognomy, graphology, and phrenology. While such methods and devices have been discarded or discredited by the majority of intelligent people, it is nevertheless significant that $5,000,000 is spent annually in the United States on these practically worthless devices.[7]

It is not within the purpose of this bulletin to survey and evaluate the hundreds of objective tests that have been worked out in recent years by which character may be, or is supposed to be, more or less successfully measured. Lists of such tests, with criticisms, descriptions, and discussion of their use and of the methods of administering them, are available in most libraries.[8] We are more especially interested here in whether these objective tests, when properly arranged and administered, may be of definite value. A word might be said, however, as to the different types of character tests that have been set up.

The Department of Superintendence of the National Education Association worked out a very satisfactory classification of a large number of character tests, which it lists and describes in the *Tenth Yearbook*. While there is naturally some overlapping of types, on the whole the classifications are rather definite.[9]

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[4] McKown, H. C., *op. cit.*, pp. 437-8.

[5] Charters, W. W., *op. cit.*, p. 326.

[6] Hockett, J. A., "A Point of View in Character Education." *California Journal of Elementary Education* 1:34, November, 1932.

[7] McKown, H. C., *op. cit.*, pp. 439-40.

[8] Of special interest and value in this field are the following:

National Education Association, Department of Superintendence, *Tenth Yearbook*, pp. 345-404.

Watson, G. B., *Experimentation and Measurement in Religious Education.*

Hartshorne, H., and May, M. A., *Studies in the Nature of Character.* (Book I, *Studies in Deceit;* Book II, *Studies in Service and Self-Control*; Book III, *Studies in the Organization of Character.*)

[9] National Education Association, Department of Superintendence, *op. cit.*, pp. 345-404.

The divisions made were as follows:

1. Tests which measure physical factors. Under this classification are the studies made of body types, appearance, biochemical tests, body changes caused by emotions, and motor reactions. In the last group is found the much-discussed Downey Will-Temperament Test, which attempts through handwriting performances to measure the subject's will power and temperament.

2. Measures of significant knowledge. These measure what an individual thinks is best to do or what he believes to be the most useful or sensible thing to do. In short, they measure moral insight.

3. Measures of opinion. In this type of test the effort is made to ascertain the individual's attitude toward God, the church, war, the Negro, birth control, and the like. Answers to questions about current events and ideas, it is believed, reveal something as to the individual's personality and character.

4. Self-description measures. If the subjects answer truthfully in these tests, the tests will reveal a great deal as to the possession of the different character traits. Personal and group morale and personal fitness for certain tasks or positions may all be revealed in these tests.

5. Disguised measures. In these tests the subjects do not realize that they are being measured, and are consequently likely to reveal things they otherwise might hold back. Attitudes, emotions, and ideals, especially, are revealed.

6. Measures of conduct in controlled situations. In these tests the attempt is made to place different individuals in the same situation so that by their reactions comparisons can be made. Tests of honesty, service, and coöperation are included.

7. Significant facts as character measures. Information about an individual's actions reveal character. Delinquency, truancy, expulsion, and like facts about a child tell a great deal as to what he really is.

8. Reputation measures. These measures or ratings are valuable in obtaining a fuller knowledge of character. Ordinarily they are quite accurate, but they cannot be relied upon in every particular case. Teacher ratings and pupil ratings are found to correlate significantly with other character tests.

Hartshorne and May, in their five-year testing program, carried out measurements along four general lines: The intellectual factors of life, the dynamic factors, the performance factors, and the relation of these factors to one another and to social self-integration. Within the four groups mentioned, several types of tests were set up. For example, under the group of intellectual factors tests were made of a child's ability to foresee consequences, of his social-ethical vocabulary, of his ability to comprehend what would be the best thing to do under certain circumstances, and of his ability to resist temptations to cheat, lie, or steal.[10]

In the work of testing character it has been found that great precaution must be taken and careful methods followed. Any attempt to

[10] Hartshorne, H., and May, M. A., "A Summary of the Work of the Character Education Inquiry." *Religious Education* 25:607-19, September, 1930.

measure character should be preceded with the most detailed preparation. A carefully laid program should be mapped out beforehand, and a study should be made of all the different kinds of tests and testing procedures. The local situation where the test is to be applied should be studied out, and the program of testing should be made to fit into this situation and not into some hypothetical one. In all cases the teacher or examiner should keep clearly in mind that the measurement test is not an end in itself but rather a means to an end.

Many devices should be employed in measuring character and both formal and informal methods should be employed. Character may be measured in groups or in definite case studies. The testing program should be integrated with the regular school work and expert assistance should be obtained when it is available. The character-measuring program should be kept always on a dignified plane whether it is carried on by the teacher or by an expert from outside the school. When findings are obtained, or any significant conclusions reached, these should not be published too hastily but should be accurately recorded for future use.[11]

By following some such rules and principles as mentioned above, Hartshorne and May, Watson, the Iowa University group, and others have led to a better understanding of what the possibilities are in character measurement.

The committee that wrote the *Tenth Yearbook* was quite skeptical as to the value of these objective character tests and measurements in general. It felt that we cannot expect, when testing people, to find the constant results that are found when testing physical qualities. We are never able to present exactly the same situation to two different people. Even in testing the same person in a series of measurements it is impossible to know the changes which have taken place in the individual because of his experiences between the first and last tests. Moreover, all character tests are relative to a particular group and time. In different groups, with different teachers and in different communities the reactions of an individual are likely to show marked variations.

Hartshorne and May, in their attempts to find satisfactory character tests, reached the conclusion that it is impossible by any simple or single test to measure character adequately, and, further, that an average of a great many elaborate test scores will not give a true character index. They assert, however, that if we take a large number of samples of intelligence, conduct, attitudes, etc., and find for each individual his algebraic level as well as the variability of his scores around his own mean, and then combine these two values, we will arrive at an index of character.

Neumann, in a review of the work of Hartshorne and May, says that the findings reached were already obvious, but that we can be grateful that there are those who have a desire to build character measurement on something better than guess work, and that perhaps their methods will yet bring some valuable facts to light. He also criticizes the method

[11] McKown, H. C., *op. cit.*, pp. 446-53.

of presenting to children opportunities to cheat or deceive. He says that many teachers will feel that to set traps for children in order to mark their conduct is intruding on something within the student which is too sacred to tamper with.

Perhaps, as Neumann points out, the best result which is likely to follow from objective character tests is that we shall have a rather rough but convenient way of comparing one child with another in some outward achievements. Even with these tests in our possession, he says, we are more than likely to rely on what we term "horse sense." We shall always have doubts as to whether character can be measured mathematically—and when we have added all scores we shall still be uncertain whether we have found the most important facts about the child.[12]

It is the opinion of many writers today that, while objective tests of character and of character development may be of some value, there are nevertheless other tests that may be applied which are more satisfactory to those earnestly concerned with the moral welfare of youth. The attitudes and conduct of children and youths as manifested under natural conditions, in everyday experiences or in critical situations, furnish, some believe, a better criterion of real character than do tests given under controlled situations and given when the subject is conscious of being "tried."

Society, or the social group into which the average child in our country is born, has established a reasonably fair and good set of ideals and standards in the different departments of life such as the home, school, church, industry, and avocation. Character is shown and tested by the attitude, response, and conduct of the individual as he learns these social ideals and standards. Generally speaking, wherever social standards are morally high, character consists in conforming to those standards and is measured by the degree of conformity. Naturally there are some exceptions, as when the individual conscientiously believes social standards to be wrong.

It is true that we cannot test or measure an individual's thoughts, motives, desires, purity of heart, or other inner factors of character. But these inner factors, as a rule, manifest themselves in some form of outward conduct or expressed attitude which can be measured.

A fair, though admittedly somewhat limited, judgment of the character of an individual we believe is possible, therefore, through a knowledge of his life as he goes in and out among his fellows.

Several writers have suggested practical tests by which we may measure the character of those around us. One of these writers is Harry Emerson Fosdick, who has written a series of essays[13] which deal with the standards of right living and practical religion. He suggests the following twelve tests of character and, as we noted above, tests such as these are not complete or finished until the end of life.

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[12] Neumann, H., "Some Doubts About Character Measuring." *Religious Education* 25:620-6, September, 1930.

[13] Fosdick, H. E., *Twelve Tests of Character.*

1. The willingness and strength to put first things first.
2. The ability to stabilize and strengthen essential morality as we extend our activities.
3. The ability to keep a lofty self-respect, a high opinion of oneself.
4. The sensitiveness to the finer invisible qualities of heart and life.
5. The ability to look upon duty as a pleasure and a privilege and not as a burden. Happiness in work is a test.
6. The ability to take oneself in hand, to manage and control oneself, to attend to one's own business, and to make the most of one's powers. One who has never grappled successfully with himself will never grapple successfully with anyone else.
7. Obedience, recognition of social obligations.
8. Ability to live above the average and ahead of the time.
9. The strength to harness the caveman and to organize and integrate all life's instincts and energies in a high moral purpose.
10. The willingness to be magnanimous; to include in friendly relationship all classes and kinds of individuals; to overcome jealousy, prejudice, vindictiveness.
11. The willingness to acknowledge and realize the value of the heritage received from the past—our social inheritance.
12. The ability to see life through to a good conclusion.

Another way by which one's character may be measured is by his conversation. The following questions may be used as a test along this line. Do you do the other person good when you talk? Do you talk in a way that is constructive and effective? Could your conversation be printed without giving offense to anyone?[14] Are you an idle talker? Idle talk causes dissension and dissatisfaction. It develops erroneous impressions and it is contagious like the disease of smallpox, leaving scars on innocent people.[15] Are you an egotistical talker? In general mediocre people use this method of self-boosting.[16] Are you a sarcastic talker? The harvest of such talk will be far from a profitable one. The victims of such talk are regarded as so many gymnasium dumbbells. Such a talker is no respecter of persons and scoffs at the earnest efforts of worth-while people.[17]

The psychologist, William McDougall,[18] suggests two very practical tests of character—one specific and one general. He says, in speaking of girls, that there is, in judging their moral qualities, one criterion of greater value than any other: their attitude and bearing toward old people. His general test is the ability and disposition of an individual to live peaceably with his fellows.

As suggested by a committee of the National Education Association, the most profoundly moral lives are those in which the *I* is most completely submerged into the *We*. The opposite of this is found in those whose miserable aims all end in self. A further test of a child's morals and his moralizing is whether he owns the acts which flow from him

[14] Lewis, A. L., *You*, p. 184.
[15] *Ibid.*, pp. 162-3.
[16] *Ibid.*, p. 178.
[17] *Ibid.*, p. 174.
[18] McDougall, W., *Character and the Conduct of Life*, p. 298.

—whether he sees himself as a *cause* and acknowledges that he is responsible for his acts. "The relation of the *I, You, They,* and the potential *We* is of the very essence of the moral quality of character; indeed, it is very difficult to avoid the conclusion that it involves the final criterion of moral development."[19]

Character may also be measured by one's laughter. This agrees with Carlyle's saying, "Laughter is the cypher-key wherewith we decipher the whole man." The phrase of Goldsmith, "The loud laugh that spoke the vacant mind," is suggestive along this line.[20]

The New Hampshire course in Character Education[21] suggests the following tests as to whether the schools have been successful in developing character: Do the pupils respect themselves and others? Do they have wise habits of body and mind? Do they have initiative in forming plans? Do they have a broad understanding of their physical and social environment? Do they have a fixed, courageous purpose to use all their time worthily?

Hockett believes that the real measurement of character education is determined by conduct.[22]

Many other practical tests of character might be suggested, but those mentioned above will show the general trend of thinking along this line.

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[19] U.S. Bureau of Education, *Character Education,* p. 5.

[20] McKown, H. C., *op. cit.,* p. 443.

[21] As quoted in the *Montana Course of Study for Elementary Schools,* by the Montana State Department of Instruction, p. 595.

[22] Hockett, J. A., *op. cit.,* p. 37.

XII. GENERAL FINDINGS AND CONCLUSIONS

In the survey made of the work in character education in the public schools of the United States, two lines of interest were developed and kept constantly in the forefront of attention. The first of these lines was the widespread concern felt for the moral welfare of our youth and the earnest efforts on the part of many teachers and educational leaders to provide these youths with a religious and moral education. The second line of interest was in the constant accumulation of evidence that, taking the country as a whole, there is a totally inadequate work being done in the way of moral and religious instruction and a totally inadequate program for the future development of the work.

In the two surveys preceding this study—*The Old World Historical Background of Religious and Moral Education in the Schools,* and *A Survey of the Religious and Moral Education in the Public Schools of Countries other than the United States*—it was found that all countries, whether of the past or present, have realized the importance of religious and moral education and have sought by one means or another to provide such education. The effectiveness and results of their attempts varied greatly, just as the method, content, and seriousness of their teaching varied.

In the present survey of the character education work in the United States of America we find that this country is in agreement with all other countries in a concern for the moral welfare of youth and in having certain methods and plans for religious and moral education.

As we look at the character development work as a whole, as carried on in the public schools of the United States, we can see several encouraging and commendable features. These features, to be sure, are not found in every school in every state but are found in sufficient numbers and in sufficiently wide areas to form a basis for an optimistic outlook upon the future and for encouragement in taking a forward step in character education.

Some of these features which stand out as important and which lend encouragement to character development as noted in this study may well be summarized here. In the first place, we have in our favor in our efforts at moral training a splendid historic religious and moral background which still exerts a tremendous silent as well as open influence on the side of the development of a sound and stable religious and moral character. This background includes the close relationship of religion and education and the general religious and moral atmosphere in which many of our present-day teachers grew up. It includes also the moral and spiritual ideals which have persistently pervaded all departments of our national life from pioneer days until the present time. Those who earnestly seek to develop character in the youths of today can rely on a fairly stable undercurrent of opinion and attitude favorable toward religious and moral instruction. As a part of this undercurrent of attitude, we find the feeling, persistent and perennially vital, that the Bible with its content of religious and moral teachings exerts a strong influence in developing right attitudes and righteous

conduct. Though there are many exceptions, it is nevertheless true that the great masses of our common people are in favor of a strong program of religious and moral education as a part of character development.

Favorable also to character development in the public schools today is the large number of high-grade intelligent, serious-minded men and women who man our schools. Exceptions are found here also, but, as a group, the teachers of today are in many respects worthy exemplars of what we wish our youth to become—upright, honest, trustworthy, law-abiding citizens. When given opportunity and the necessary training the teachers of the United States can be relied on to carry through any worth-while program of character education upon which there is a general agreement.

Among the thousands of public school teachers of the present time we find a goodly number who are not only of good character and who are successful teachers, but who are also men and women of vision and leadership. These are the men and women who are leading out into new fields of experimentation in character education. They are not content with old methods and ordinary results, but are anxious to try new plans and to obtain better results. It is in this type of teacher that we put our faith when we consider the work ahead.

Encouraging also is the fact that the teachers' organizations have in recent years given much time and energy to the work of character education and have published a great quantity of material on the subject. The comprehensive grasp and treatment of the subject and the earnestness of efforts shown by the committees appointed to work in this field are heartening indeed.

Another source of optimism as noted in this study is the interest shown by the many state school authorities and state legislatures in furthering character training. While only a few states require Bible reading, Bible courses, or character courses in the schools, yet there are several that provide such courses and encourage attendance in them. The facts brought out in the sections on "Bible Study in the Schools Today" and "The Present Status of Character Education in the Public Schools of the United States" would indicate that many more states might be influenced to do more character development work than they are doing at the present time. Confirmation of this statement is the fact that, since the body of this bulletin was written, Indiana has passed a law, couched in terms quite similar to those found in the Nebraska state law, requiring the schools to give ethical and moral instruction. The success of Nebraska in character education carried on over a period of years has been a stimulus to several other states to attempt a similar work.

The work being accomplished by certain city school systems in character training through religious and moral teaching is encouraging especially to those who believe that it is possible to have religious teaching in public schools without conflicting with our American ideal of the separation of church and state. What the leaders in this field of endeavor are now doing is an example of what many other teachers in other cities may be able to accomplish in the future.

In the survey made of the work being done in measuring character and testing character development, it was noted that the task was difficult and the results uncertain. However, in regard to some of the tests applied to character education, it may be said that there is ground for encouragement in the fact that our teachers and leaders have been prodded out of a certain complacency as to the results of religious and moral teaching on character growth. Such tests as Hightower's on the relationship of Biblical information and conduct tend to make us question the efficacy of some of our methods of instruction and may also lead us to investigate more fully just what definite results may be attained in moral and religious teaching. It is a hopeful sign, when, in the field of religious teaching, we see men willing to have their work tested by the same type of objective tests as are used in other fields. It augurs well for the future of religious and moral instruction in our schools when traditional methods are discarded in favor of new methods which have been proved by objective tests to be more effective.

Sufficient grounds for optimism in the work of character education through religious instruction are found also in the favorable attitude taken by colleges and universities with respect to the granting of credit for religious courses taken in high schools and also in the colleges themselves. The present-day trend seems decidedly in favor of a more liberal attitude on the part of colleges toward accepting Bible credits obtained in high schools. Of special interest is a recent conference held in Indianapolis (1935) which included representatives from Indiana's twenty-nine universities, colleges, and junior colleges, in which conference it was shown that there is a decided trend toward the inclusion of more religious and Bible courses in college curricula; and a decided trend also in church colleges toward the requirement of more credits in Bible and religion for graduation. As shown in this conference, there is a fuller recognition of the fact that, although character and the religious life are developed through life situations, there is nevertheless need for definite instruction which transmits the best of the literature, thought, and experiences which have become our religious heritage.

The survey made of the work of character education in the different states shows that there is no avowed opposition to the work in any state of the union. Though there is open opposition to certain types of religious education in some states, it is evident that character education has a clear field so far as legality is concerned, and that the door is open for the bringing in of whatever type of character training the educational leaders may decide upon. Such a situation puts the question of moral instruction squarely up to the leaders themselves.

The second general conclusion reached in the study of character development in the schools of the United States is that, while much commendable work has been done along this line, the work is only well begun and the needs and lacks of the work are many. It is necessary here to speak of the findings of this study which show some of the neglect of the subject and some of the discouraging features of the task.

It may be stated first of all that some of the difficulties encountered in character education are inherent in the work itself. Dealing with personalities in their constant development—their change of relationships, intelligence, and viewpoints—is, in the nature of the case, a most difficult task. There are, however, some difficulties in the task which are not inherent but belong to the forces attempting to carry on the work and to the circumstances and conditions under which the task is attempted.

One of the essentials in a task which belongs to all the schools of the country whether in the city, town, or rural district, is a national program under the direction of a national committee or head capable of inaugurating plans which will be acceptable to all states and effective in every community. The plans or programs need not be the same for every state but should be of equal worth and effectiveness and should set up equal ideals and objectives.

At the present writing our country has no national director of character education nor any national program for attacking character education problems. Only a few states have a state program under state direction. Cities, towns, and rural districts are left in most cases to work out their own methods. It is quite obvious that so far as the country as a whole is concerned character education is at loose ends—sporadic, unorganized, undirected. There is not only no concerted action in regard to the task, but, what is perhaps worse, no very evident desire or demand for concerted action. It is true that here and there we have a man of vision who points out the need for a national program, but there is little general demand for such a program.

In this connection we believe it is true that national goals and national programs are essential in obtaining the interest and loyalty of youth in character education. Mass movements come from mass awakenings and mass interest, and our youths the country over should be given high ideals and high goals and the necessary direction and enthusiastic leadership to reach these goals. No such goals and no such national leadership have come to light in this study.

Another conclusion from this survey is that in the country as a whole dependence is placed largely on the indirect and incidental methods of developing character, and that these methods are functioning with only fair success. While it is quite true that every good curriculum is a character-building curriculum and that the whole school atmosphere and activities promote character growth, it is quite evident that these factors and forces of the schools are either not sufficiently effective instruments or our youths are peculiarly immune to treatment.

Perhaps the most disconcerting result of the study of character development work in the public schools is to find that, although teachers and administrators of schools readily admit an interest in character training and evidence a sincere concern over the moral welfare of our youth, they nevertheless are hesitant to inaugurate or to carry out any definite teaching on the subject.

For the past few years the authors have made it a point to interview scores of principals and teachers in regard to whether or not definite religious or moral instruction or character courses were being given in the schools in which they held positions. The replies were almost unanimous that no definite moral teaching was being given. There was general agreement that morals or character should be taught in some way, but no agreement as to the method or as to the probability of new attempts in taking up the work.

Both from interviews and from this survey, the authors are convinced that a large part of the hesitancy found among teachers in giving definite courses or instruction on character is to be ascribed to the fear that those who attempt this work will become involved in the controversy over religious teaching in the schools. Moral teaching and religious teaching have been associated so closely in the past that it is difficult for many to separate them and to see that a great deal of character training may be given without getting into the controversy over sectarian teaching.

Along with the above fear there is found here and there among teachers the fear lest they be considered unscientific and somewhat religious if they should carry on any religious or moral work among students. This fear has no doubt kept many an earnest teacher from doing good character building work for which he was otherwise well fitted.

The splendid work being done in many districts at the present time in the giving of both religious and moral instruction and in the general field of character training proves the above fears to be groundless. The changing attitude toward science and religion and the increasing realization of the need for character are bringing about a different attitude toward moral instruction so that the teacher who introduces moral lessons or moral training in the school program is more than likely to be considered exceedingly practical. However, as many writers point out, there is need for both courage and conviction in inaugurating and carrying on a definite program.

Perhaps some of the hesitancy on the part of teachers to take up definite character development work may be due to the corresponding hesitancy on the part of teacher training institutions to include in their curricula some courses intended to prepare prospective teachers for giving moral instruction. Most significant indeed is the evidence adduced in this study that the regular teacher training institutions lag behind all other higher institutions in providing a training for teachers which would definitely prepare them for character development work. Most significant also is the fact that not one of our states requires of its prospective teachers any specific training in definite character courses as a prerequisite to obtaining a license to teach. It is logical to conclude that a forward movement in character education awaits a change of attitude toward the work on the part of many colleges, universities, and normal schools, and a change in the curricula of these schools so as to include character or moral training courses.

Yet another cause for concern in the present situation in character education, as found in this study, is that, since the great majority

of our students of today are not receiving religious and moral instruction, there is growing up a generation lacking in the religious and moral qualities which we deem necessary as qualifications for teachers. Our teachers are for the most part products of our public schools, and from the present student body, untaught and untrained in religion and morals, must come a large proportion of our future teachers. Unless we inaugurate a more universal program of character education in the public schools, the situation as to properly qualified teachers will continue to grow worse.

From the statistics and general statements given in the body of this study, we must conclude that the great majority of the children and youth of the United States are today receiving only a modicum of that moral and religious preparation for living to which every child has a right. If we agree that the objectives set forth in Chapter V of this bulletin are valid and desirable, we shall be forced to admit that the present-day character-building program is far from adequate in the attempt to reach these goals.

In the face of this situation which to many seems rather discouraging, there are many writers, educational leaders, and teachers who are quite optimistic and are determined that new efforts shall be made to meet the problems of character education through religious and moral instruction. The authors themselves are convinced that wisdom and courage are necessary for this work and that under proper leadership a much more extensive and effective work is possible in this important field.

In this all-important task of character development in the public schools of the United States, our study clearly indicates that the enlargement of the work and the successful prosecution of the task in the future depends largely upon the coöperation of all agencies engaged in the task—the home, church, school, community, state, and the federal government—and upon the coördination of their plans and efforts.

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A List of Bulletins in the Field of Education, Indiana University

The following is a list of the bulletins published by the School of Education, Indiana University.

All bulletins which are available at the present time may be secured for fifty cents ($.50) per copy, with the exception of the *Second Revision of the Bibliography of Educational Measurements;* the *Bibliography of School Buildings, Grounds and Equipment—Part I; The Philosophy of Human Relations—Individual and Collective;* the *Bibliography of School Surveys and of References on School Surveys;* and the *Bibliography of College and University Buildings, Grounds, and Equipment,* which may be secured for seventy-five cents ($.75) per copy. *The Philosophy of Human Relations—Individual and Collective* and all fifty-cent bulletins of the School of Education may be obtained from the University Bookstore. The other four bulletins should be ordered through the Bureau of Coöperative Research, Indiana University.

Proceedings of the High School Principals' Conference (November 23 and 24, 1923). Vol. I, No. 1, 1924. 85 p. (Supply exhausted.)

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